



# ISLAMIC MASUMEEN SCHOOL

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## ISLAMIC STUDIES

## LEVEL 8

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# 'AQĀ'ID

## What is 'Aqā'id?

'Aqā'id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *ʿAdālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

## This Chapter Consists Of:

### Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

### *Uṣūl al-Dīn*

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *ʿAdālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)'s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)'s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

### I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

## Why Study 'Aqā'id?

The study of 'Aqā'id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

*Dear Lord,*

*Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.*

# THE CONCEPTS OF *TAWHĪD* & *SHIRK*

## LEARNING OBJECTIVES



1. To understand reasons for our belief in One God
2. An introduction to the two types of *shirk*
3. To become familiar with examples of hidden *shirk*

## MY NOTES



### CAN THERE BE MORE THAN ONE GOD?

As Muslims, we believe that Allāh (SWT) is the one and only source of all creation. For this reason, a Muslim is also known as a **monotheist** (*muwahḥid*), i.e. a believer in one God. Regarding this, the Holy Qur'ān says:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ



*Say: Allāh is the Creator of all things, and He is the One, the Almighty. [13:16]*

Someone who believes in and worships more than one God is known as a **polytheist** (*mushrik*). Such a person suffers from "manifest polytheism" (*al-shirk al-jalī*).



When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one Intelligent Designer. The whole universe is governed by the same laws of nature. The same gravity that keeps us on the Earth, is the same gravity that keeps the Earth orbiting around the Sun, which is the same gravity that keeps the Sun in the Milky Way.

Look at all the organisms around you in this world. They have all been created with the same coding system, called DNA, which determines whether something ends up becoming a tree or a lizard, a mosquito or a human being. Had there been more than one God, each of the Gods would have had their own way of designing and creating, but we not see this.

Pointing to this reality, the Holy Qur'ān states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ



*Had there been any gods in the heavens and the earth apart from Allāh, the order of both the heavens and the earth would have gone to ruins. Allāh, Lord of the Throne, is far above what they attribute to Him. [21:22]*

## ACTIVITY



Discuss three possible scenarios where you might fall into the trap of hidden *shirk* and what you could do to avoid falling into it.

When we look at all the prophets that have come in the past, all of them called people to worship the same one God. Hence we see so much similarity between Islam, Christianity and Judaism. Had there been more than one God, each of the Gods would have sent their own messengers and representatives, but once again, we do not see this.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ  
وَمُهَيِّمًا عَلَيْهِ



MY NOTES



*We sent to you [Muhammad] the Scripture with the truth, confirming the Scriptures that came before it, and with final authority over them. [5:48]*

In reality, there is no true rational reason to believe in the existence of more than one God.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ  
مَنْ يَفْعَلُ مِنْ ذَلِكَ مِّنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ



*It is Allāh who created you and provided for you, who will cause you to die and then give you life again. Which of your 'partners' can do any one of these things? Glory be to Allāh, and exalted be He above the partners they attribute to Him.*

[30:40]

### THE HIDDEN SHIRK

1) Although we, as Muslims, claim to believe in and worship only one God, the Qur'ān still refers to most of us as **polytheists (mushrikūn)**:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ



*And most of them do not believe in Allāh without associating others (with Him)*

[12:106]

2) The *shirk* that is being referred to in the verse above is called "**hidden polytheism**" (*al-shirk al-khafiyy*). It is a hidden form of *shirk* because it is not easily noticed by us and others that we are suffering from this *shirk*. This is because this type of *shirk* originates from incorrect intentions for our actions.

A common example of *al-shirk al-khafiyy* is when someone prays, fasts, behaves and talks nicely, but does this to **show off to others**. In other words, **his/her intention is for the sake of other than Allāh (SWT)**.

3) The Holy Prophet (S) often warned us about the seriousness of committing this type of *shirk*.

He was once asked: "*How could one obtain the salvation of the Day of Judgement?*"

He answered: "*Salvation is that you should not try to deceive Allāh; in case He should*



# THE CONCEPTS OF TAWHĪD & SHIRK

MY NOTES



*return your deception to you; for anyone who tries to cheat Allāh, will be cheated by Him and He will take faith away from him. In this case the human being ends up deceiving his/her own self, but does not know."*

He was then asked: "How does a person try to deceive Allāh?"

He answered: "A person performs what Allāh has ordered him/her, but he/she is concerned about other than Him."

4) Someone once came to the Holy Prophet (S) asking for the interpretation of the following verse of the Qur'ān:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say: I am only a mortal like you; it is revealed to me that your god is one Allāh, therefore whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his Lord. [18:110]

The Holy Prophet (S) replied that this refers to physically worshipping Allāh (SWT), yet with the intention to show off to others:

*"Anyone who prays to show off is a mushrik (someone who associates partners with Allāh, i.e. a polytheist); anyone who gives alms to show off is a mushrik; anyone who fasts to show off is a mushrik; anyone who sets out for Hajj (pilgrimage) to show off is a mushrik; anyone who performs any duty which Allāh has commanded to show off is a mushrik; and Allāh will never accept the work of him/her who shows off."*



5) Another very common cause of hidden shirk is when we obey or follow someone despite knowing that doing so will result in disobeying Allāh (SWT). In other words, we give preference to what someone wants us to do over what Allāh (SWT) wants from us.

For example, some of our friends are going to a *haram* gathering like a night club and they tell us to join them. We know that Allāh (SWT) does not want us to go to such places, but we still end up going. In this example, we have given preference to what our friends want us to do over what Allāh (SWT) want from us!

6) In fact, when we consciously commit any sin, we are also committing *shirk*. This is because we are giving preference to our own desires over the command of Allāh (SWT). Sometimes when we are alone and we think that no one is watching us, we do things we are not supposed to do or look at things are not allowed to look at. In all such cases, we have given preference to our own wants and desires over Allāh (SWT). **In reality, we have made our desires our God and we are worshipping our own desires instead of Allāh (SWT):**

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ



*Have you seen him who takes his low desires for his god? [25:43]*

7) A third common form of hidden *shirk* is when we consider anyone other than Allāh (SWT) as the cause of good things coming to us. **Explaining this type of *shirk*, Imām al-Ṣādiq (A) says:**



***"It is about him who says: If such and such were not there, I or my family would have perished or afflicted by misfortune. As you can see, he creates a partner for Allāh who provides for him and protects him."***

The system of cause and effect has been created by Allāh (SWT). He works through this system when interacting with His creation. Allāh (SWT) is the one who provides us with food and clothes through the means of our parents. He is the one who cures us when we are sick through the means of medicine. However, we often forget that He is the original source of all these favours and more. Instead, we often only acknowledge the immediate causes for the blessings that come to us, while in reality they are only the means through which Allāh (SWT) provides for us.

8) Prophet Ibrāhīm (A) reached a very lofty level of proximity to Allāh (SWT) even compared to other prophets, such that he was given the title *khalīl Allāh*, meaning "The Close Friend of Allāh". One of the reasons why he reached such a high level is because he always acknowledged Allāh (SWT) as the true cause for all his blessings. The Holy Qur'ān quotes a beautiful conversation he had with his people, who were idol worshippers:

وَآتِلْ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ، إِذْ قَالَ لِأَيِّهِ وَقَوْمِهِ مَا تَعْبُدُونَ ، قَالُوا



نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ

*And recount to them the story of Ibrāhīm: when he asked his father and his people: "What do you worship?" They said: "We worship idols, and are ever devoted unto them."*

MY NOTES



# THE CONCEPTS OF TAWHĪD & SHIRK

MY NOTES



قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ، أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ، قَالُوا بَلْ  
وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ، قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ، أَنْتُمْ وَآبَاؤُكُمْ  
الْأَقْدَمُونَ ، فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

*He asked: "Do they hear you when you call them or do they cause you any benefit or harm?" They answered: "No; but we found our forefathers doing so." Thereupon, Ibrāhīm said: "Have you seen (with your eyes) those whom you have been worshipping, you and your fathers before you? They are all enemies to me; all, except the Lord of the Universe.*

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ، وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ، وَإِذَا مَرِضْتُ  
فَهُوَ يَشْفِينِ ، وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ، وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي  
يَوْمَ الدِّينِ

*The One who created me and who guides me; who gives me food and drink, and who, when I am ill, heals me; who will cause me to die and then will again restore me to life; who, I hope, will forgive me my sins on the Day of Judgment."*  
[26:69-86]

9) Imām Ja'far Al-Ṣādiq (A) was once sitting with his companions and eating some grapes placed before them. A beggar appeared and asked for alms. The Imām (A) took some grapes to give him, but the beggar refused to accept it and asked for money instead. Imām (A) told him to excuse him as he did not have money at this time.



Soon after, another beggar appeared. The Imām (A) again took some grapes and offered them to him. The beggar accepted it and said, "I am thankful to the Lord of universe who provided me with sustenance."

On hearing these words, the Imām (A) told this beggar to wait and gave him two more handfuls of grapes. The beggar once again thanked Allāh (SWT). The Imām

(A) once again told him to wait and then turning to one of his companions and asked him to loan him some money. The man searched his pockets and produced nearly twenty Dirham. The Imām (A) then gave this to the beggar. The beggar thanking God for the third time said, *"Thanks are exclusive to God. O God! You are the Giver of the good, and You have no partner."*

On hearing these words, the Imām (A) took off his garment and gave it to the beggar. Now, the beggar changed his tone and started thanking the Imām (A) himself, without thanking Allāh (SWT) as well. Then the Imām (A) did not give him anything more and the beggar went away.

The Imām (A)'s companions who were present mentioned that they thought that **had the beggar continued thanking God in the same manner as before, the Imām (A) would have continued giving him more and more. But when he changed his words and started praising and thanking the Imām (A) instead of Allāh (SWT), the Imām (A) did not continue his assistance.**

**10)** We should always show our appreciation and be thankful to the people who benefit us, because they are the agents through whom Allāh (SWT) has provided us.  **The 4th Holy Imām (A) has said:**

*"Allāh will ask His servant on the Day of Resurrection: 'Did you thank so and so?' The servant will reply: 'No, but I thanked You instead, O Lord.' Allāh (SWT) will say: 'You have not thanked Me as long as you have not thanked him/her.'"*

However, when thanking someone for something, we should always keep in mind that the true source of the blessing is Allāh (SWT). In the above mentioned story, when the beggar acknowledged Allāh (SWT) as the source of blessings, the Imām (A) kept giving more. However, when the beggar forgot Allāh (SWT) and saw the Imām (A) as the source, the Imām (A) stopped giving him anything more.

#### IN SUMMARY



1. Why can there not be more than one God?
2. What are the names of the two types of *shirk* and what are the differences between the two?
3. Gives three examples of hidden *shirk*.

#### DID YOU KNOW?



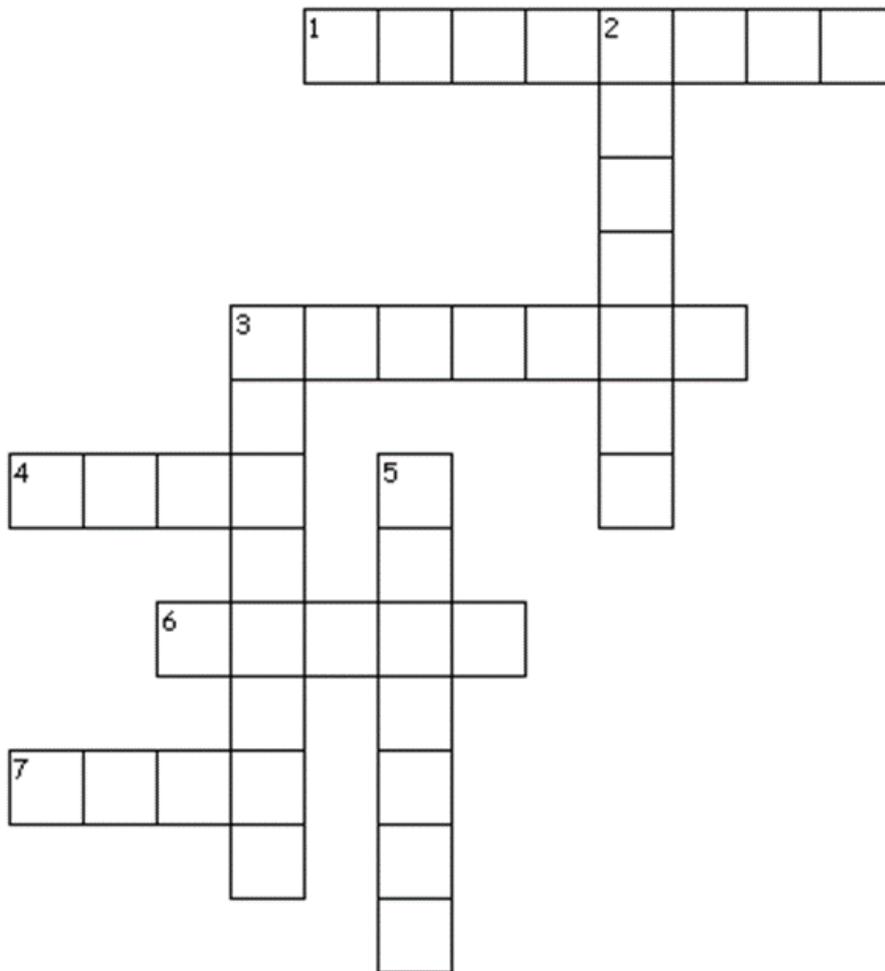
When we look at Hinduism, which is known today as a polytheistic religion, we see that their most ancient texts affirm the existence of the One True God, who is the source of all creation and that this One God has no physical form. Hinduism became polytheistic much later in its history.

#### KEY POINTS



1. A Muslim is known as a **monotheist** (*muwaḥḥid*), i.e. a believer in one God.
2. When we look at the creation around us and the order and harmony with which everything functions, we know that this universe can have only one intelligent Designer.
3. Although we, as Muslims, claim to believe in and worship only one God, we can still suffer from **hidden polytheism** (*al-shirk al-khafiy*).
4. Three common examples of hidden *shirk* are: 1) worshipping Allāh (SWT), but in order to show off to others; 2) purposely committing sins; 3) regarding anyone or anything other than Allāh (SWT) as the source of any blessings.

# ACTIVITY PAGE



## ACROSS

1. We should always be \_\_\_\_\_ to people who have helped us. However, we should always remember that Allāh (SWT) is the true Provider.
3. A Polytheist in Arabic is a \_\_\_\_\_.
4. Anyone who prays to \_\_\_\_\_ off to others is committing hidden *shirk*.
6. Considering anyone other than Allāh (SWT) as the cause of good things is a form of \_\_\_\_\_.
7. Manifest polytheism in Arabic is al-shirk al-\_\_\_\_\_.

## DOWN

2. Hidden polytheism in Arabic is al-shirk al-\_\_\_\_\_.
3. A believer in one God is a \_\_\_\_\_.
5. "...and do not join anyone in the \_\_\_\_\_ of his Lord." [18:110]



# GOING FOR THE ZIYĀRAH OF THE AHL AL-BAYT (A)

MY NOTES



3) The shrines of these holy personalities are very special places. In our *aḥādīth*, we are told that thousands of angels are continuously descending to these places and then ascending back to the heavens. When we ask for our prayers from these holy places, they are accepted much faster.

In the Qur'ān, we also learn the effects of praying from these special places. Prophet Zakariyyah (A) really wanted a child, but he had reached an old age and his wife was not able to have children. When he saw the special favours that Allāh (SWT) gave *Sayyidah* Maryam (A) at her prayer place, he used this special location in order to make his own prayers for a child. His prayers were immediately answered:

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا  
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّى لَكَ  
هَذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

*Her Lord graciously accepted her and made her grown in goodness, and entrusted her to the charge of Zakariyyah. Whenever Zakariyyah went in to see her in her sanctuary, he found her supplied with provisions. He said, "Mary, how is it you have these provisions? and she said, "They are from God: God provides limitlessly for whoever He will."*

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ  
سَمِيعُ الدُّعَاءِ

*There Zakariyyah prayer to his Lord, saying, "Lord, from Your grace grant me virtuous offspring: You hear every prayer."*

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ

*The angels called out to him, while stood praying in the sanctuary, "God gives you news of Yahya, confirming a Word from God. He will be noble and chaste, a prophet, one of the righteous." [3:37-9]*

4) Just because these holy personalities are not physically alive anymore, doesn't mean they can't hear us and know our situation. The Qur'ān is very clear that those who die in the way of Allāh (SWT) are alive and sustained by Him:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ

*Think not of those slain in the way of Allāh as dead. Indeed they are living, (and) are provided sustenance from their Lord [3:169]*

When we go for the *ziyārah* of the *Ahl al-Bayt* (A), we are required to seek permission to enter their shrines by reciting the *idhn al-dukhūl* (permission to enter). One of the things we say in this is the following:

أَللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ كَمَا  
أَعْتَقِدُهَا فِي حَضْرَتِهِ ، وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ  
عِنْدَكَ يُرْزَقُونَ ، يَرُونَ مَقَامِي ، وَيَسْمَعُونَ كَلَامِي ، وَيَرُدُّونَ سَلَامِي ،  
وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ ، وَفَتَحْتَ بَابَ فَهْمِي بِلَدِيدِ مُنَاجَاتِهِمْ

*O Allāh, I hold (as an article of faith) this honoured place of pilgrimage as sacred, despite his (i.e. the Holy Prophet or Imām) physical absence, just as I was certain of his sanctity while he was physically alive. I know that Your messenger and Your representatives (peace be upon them) are alive, receiving sustenance from You.*

*They see my current position, hear my words and answer my Salām. Although You have made me unable to hear their speech, you have opened the door of my understanding, such that I may hold intimate conversations with them.*



#### IN SUMMARY

1. What should we pray for when we go to *ziyārah*?
2. Why is it important to go for *ziyārah*?
3. Why would our prayers be accepted much faster during *ziyārah*?

#### DID YOU KNOW?



On the day of 'Arafah, the angels descend to the Shrine of Imam al-Husayn (AS) and listens to the prayers of the *zuwwār* before they go to the plains of 'Arafah to hear the prayers of the *hujjāj*.

#### KEY POINTS



1. Through going for *ziyārah*, we pay our respects and renew our allegiance to the *Ma'ṣumīn* (A). We reflect on their lives and try to implement their teachings in our life. We get to work on ourselves spiritually while we are away from our busy lives.
2. At these special places, prayers are accepted much faster due to their physical proximity to the most beloved personalities to Allāh (SWT).
3. The holy personalities are spiritually alive and can hear us. This is why we ask permission to enter into their presence and send them our *salām*.

# ACTIVITY PAGE

Guess the place and the name of all the holy personalities that are buried in each of the images below. There may be more than one personality associated with each image.

**HINT:** There are a total of 16 personalities to be guessed!



1: \_\_\_\_\_



2: \_\_\_\_\_

3: \_\_\_\_\_



4: \_\_\_\_\_



5: \_\_\_\_\_



6: \_\_\_\_\_

7: \_\_\_\_\_



8: \_\_\_\_\_

9: \_\_\_\_\_



10: \_\_\_\_\_

11: \_\_\_\_\_

12: \_\_\_\_\_

13: \_\_\_\_\_

14: \_\_\_\_\_



15: \_\_\_\_\_



16: \_\_\_\_\_



# TAWASSUL & SHAFĀ'AH

MY NOTES



2) However, Allāh (SWT) has also taught us another way to reach Him and to get our prayers answered:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

*O you who believe! be careful of (your duty to) Allāh and seek means of nearness (wasīlah) to Him and strive hard in His way that you may be successful. [5:35]*

3) The first to use *wasīlah* was Allāh (SWT) Himself. Allāh (SWT) decided to guide us through the means (*wasīlah*) of the Ma'şūmīn (A). By performing *Tawassul*, we are using this very means to get back to Him. The Holy Prophet (S) and the *Ahl al-Bayt* (A) are the closest and most beloved of all creatures to Allāh (SWT). By requesting them to pray to Allāh (SWT) on our behalf, Allāh (SWT) accepts our prayers faster, for their sake.

In our everyday lives, we also often use *Tawassul* to get what we want. For example, when we do something wrong and our dad is angry with us, he is likely to forgive us faster if we go through our mum and ask her to request dad to forgive us.



4) In fact, in the Qur'an, Allāh (SWT) tells us that if we sought forgiveness from Allāh (SWT) and then also requested the Holy Prophet (S) to pray for forgiveness on our behalf, Allāh (SWT) will then forgive us:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

*And We did not send any apostle but that he should be obeyed by Allāh's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allāh and the Apostle had (also) asked forgiveness for them, they would have found Allāh Oft-returning (to mercy), Merciful. [4:64]*

5) Even if the Holy Prophet (S) and the Imāms (A) have physically passed away, they are spiritually alive. They can still see our deeds and hear our supplications, in the same way as when they were physically alive. Allāh (SWT) says in the Qur'an:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

*And reckon not those who are killed in Allāh's way as dead; nay, they are alive (and) are provided sustenance from their Lord [3:169]*

6) A good example of requesting the Ma'sūmīn (A) to be our wasā'il (plural of wasīlah) to Allāh (SWT) is Du'ā' al-Tawassul, which is recommended to be recited on Tuesday nights.



# TAWASSUL & SHAFĀ'AH

## DID YOU KNOW?



For the *Ma'sūmīn* (A) to be able to do *Shafā'ah* for us on the Day of Judgment, there are certain conditions that we must fulfill. According to a *ḥadīth* of Imām Ja'far al-Ṣādiq (A), those of us who do not give importance to our *ṣalāh*, will not be able to benefit from the *Shafā'ah* of the *Ma'sūmīn* (A) on the day we will need it the most!

## SHAFĀ'AH

1) The Qur'ān tells us that the Day of Judgement will be a very difficult time for those who disobeyed Allāh (SWT) in this world. For this reason, we often hope and pray for the *Ma'sūmīn* (A) to do *Shafā'ah* for us on the Day of Judgement so that we may enter *Jannah*.

2) The idolaters of Makkah used to also believe that the idols they worshipped would do *Shafā'ah* for them on the Day of Judgement. The Qur'ān clearly rejects this idea in many places. For example:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

*And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allāh's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you. [6:94]*

3) Being able to intercede for others on the Day of Judgement is a very special position that Allāh (SWT) grants to only those who are close to Him, such as the *Ma'sūmīn* (A). Not everyone has this privilege:

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

*On that Day none will have the power to intercede for them except those who received a sanction from the Most Compassionate Lord. [19:87]*

## KEY POINTS



1. *Tawassul* refers to asking any of *Ma'sūmīn* (A) to pray on our behalf to Allāh (SWT) to forgive our sins or to grant us our needs.

2. *Shafā'ah* refers to the *Ma'sūmīn* (A) interceding on our behalf on the Day of Judgment such that we may enter *Jannah*.

3. Allāh (SWT) tells us in the Qur'ān to use *wasīlah* to reach Him.

4. Only certain special servants of Allāh (SWT) will have the authority to do *Shafā'ah* for others on the Day of Judgment.

## IN SUMMARY



1. What is the difference between *Tawassul* and *Shafā'ah*?
2. Why do we use the *Ma'sūmīn* (A) as our intercessors with Allāh (SWT)?
3. Apart from our 12th Holy Imām (A), how can the rest of the *Ma'sūmīn* (A) help us since they are no longer physically alive?
4. What is one of the conditions for us to be able to benefit from *Shafā'ah*?

## ACTIVITY PAGE

T N E M E G D U J F O Y A D S  
U R O K Z B U M P S U T X H S  
D S J I Y G B J Q H Y A A J E  
Y A L T S Z D L U A D N H C N  
T A W A S S U L B F N P A S E  
K H D I W F E L L A G W R M V  
U N Y S G V A C J A J F A Q I  
H L E U E L D S R H X S Y N G  
S A L A H U G U O E U Y I Y R  
P A K A R C T T A M T B Z D O  
S N B J P N O W I F N N V P F  
W E Y Z S X E N G W S A I U A  
H A L I S A W S G V P C V V I  
W R Z D X T M O S C V M D X F  
K S L Y F L D L C U K B J W R

### WORD BANK

AHLALBAYT  
DAYOFJUDGEMENT  
DUA  
FORGIVENESS  
INTERCESSION  
JANNAH  
MASUMIN

NEARNESS  
SALAH  
SHAFAAH  
TAWASSUL  
TUESDAY  
WASILAH  
ZIYARAH

# THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

## LEARNING OBJECTIVES



1. To understand that this world is temporary and everyone will be accountable for their deeds.
2. To realise that belief in the Hereafter is an innate concept.

## MY NOTES



### 1- THE HEREAFTER GIVES MEANING TO THIS LIFE

When we look around us, we see that everything in this world, from the biggest mountains to the smallest insects, have been created for a purpose. The sun provides us with light and warmth that we need in order to live. The air around us provides us with the oxygen we need to breathe. Even when we look at our own body parts, our mouth, ears and nose, all carry out their own functions. All this shows us that we have a very Wise Lord, who always creates everything for a reason. How then is it possible for this Wise Lord to create His best creation - the human being - without any reason, such that we live in this world without having to achieve anything? Allāh (SWT) asks us in the Qur'ān:



أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

*What! Did you then think that We had created you in vain and that you shall not be returned to Us? [23:115]*

Our belief regarding the Day of Judgement and our life in the Hereafter, gives meaning to our current life in this world. We understand that this world is a test for us from Allāh (SWT) and that we have to use our short time in this world to prepare for our true life in the Hereafter. The more good deeds we do in this world, the greater our reward we be in the Hereafter and the more sins we commit, the greater our punishment will be. Allāh (SWT) tell us regarding this in the Qur'ān:

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ



*On that day mankind will come forth in scattered groups to be shown their deeds*

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

*Then anyone who has done an atom's weight of good shall see it*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

*And anyone who has done an atom's weight of evil shall see it [99:6-8]*

## ACTIVITY



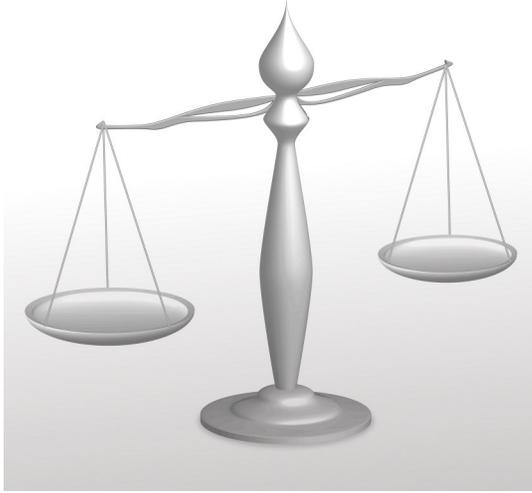
Allāh (SWT) says to us in the Qur'ān: **"Look then at the signs of Allāh's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things."** [30:50]

How does reflecting upon the life cycle of trees in this world remind us of the resurrection?

## 2- DIVINE JUSTICE

When we look at the world around us, we often see a lot of injustice and imbalance. In many places around the world, millions of people are suffering and go to sleep hungry. Many of those people whom Allāh (SWT) has given a lot of money, do not want to share their wealth with poor people. Every day we also hear about innocent people being killed throughout the world. When we see all of this, we immediately realise that this world is often not a very just place. However, we also know that Allāh (SWT) is most Just. He has created this world as a test for all humans, so

everyone is free to make their own choices. Some people use their free will to worship Allāh (SWT), serve His creation and prepare for the Hereafter. Others choose to abuse their free will and commit evil in this world.



However, it is on the Day of Judgement that Allāh (SWT) will show His great Justice and everyone will be held accountable for their deeds. Allāh (SWT) says in the Holy Qur'an:

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ

نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ



*Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?*

[38:28]



إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ  
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۚ وَالَّذِينَ كَفَرُوا لَهُمْ  
شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

*It is to Him you shall all return—that is a true promise from God. It was He who created [you] in the first place, and He will do so again, so that He may justly reward those who believe and do good deeds. But the disbelievers will have a drink of scalding water, and agonizing torment, because they persistently disbelieved. [10:4]*

MY NOTES



# THE NECESSITY OF THE DAY OF JUDGEMENT & THE HEREAFTER

## DID YOU KNOW?



The Holy Prophet (S) said: **"Increase the remembrance of the demolisher of desires."** He was asked, **"O Messenger of Allāh, what is the demolisher of desires?"**

He said, **"Death, for the greatest of believers are those who remember death the most and are the most prepared for it."**

## 3- BELIEF IN THE HEREAFTER IS INBUILT IN THE *FITRAH*

When the human being looks within and reflects on the nature of life, he or she will find a deep yearning and want to live forever. It is very difficult for us to accept the idea that after death we will simply perish and no longer exist. This yearning for eternal life exists within us, because Allāh (SWT) has created human beings to live forever in our true home in the Hereafter and He has made this want inbuilt into the *fiṭrah* of every human being.

Do you remember a very happy moment in your life which you really wished would stay forever? This internal want exists deep within us because it is part of our *fiṭrah* and will become a reality for the righteous servants of Allāh (SWT) in *Jannah*, where happiness will truly stay forever.

Very interestingly, *Shayṭān* also knew about this want to live forever that is inbuilt inside every human being. For this reason, when he was trying to make our great-grandfather, Ādam (A), disobey Allāh (SWT), he exploited this same want inside Ādam (A)'s *fiṭrah*, in order to make him to eat from the forbidden tree:

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ



وَمُلْكٍ لَا يَبْلَى

*But Satan whispered to Ādam, saying, "Ādam, shall I show you the tree of immortality and power that never decays?" [20:120]*

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَآئِهِمَا



وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ

الْخَالِدِينَ

*Satan whispered to them so as to expose to them what had been hidden from them of their evil inclinations: he said, "Your Lord only forbade you this tree to prevent you becoming angels or immortals," and swore to them, "I am giving you sincere advice" - he lured them with lies... [7:20]*

## KEY POINTS



1. It is not possible for Allāh (SWT) to create everything around us for a Wise purpose, yet create the best of His creation, the human being, without a purpose.

2. Belief in the Hereafter gives meaning to this life. We will be held accountable for our deeds.

3. Allāh (SWT) has given us free will in this world. On the Day of Judgement, He will manifest His Justice and those who were wronged in this world will be recompensed for their suffering.

4. It is ingrained in man's *fiṭrah* to want to live forever. This will be materialised in the Hereafter.

## IN SUMMARY



1. How does belief in the Hereafter give meaning to this life?
2. Why is the Hereafter necessary to establish Divine Justice?
3. How is the belief in the Hereafter ingrained in our *fiṭrah*?

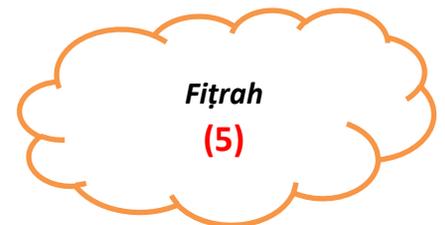
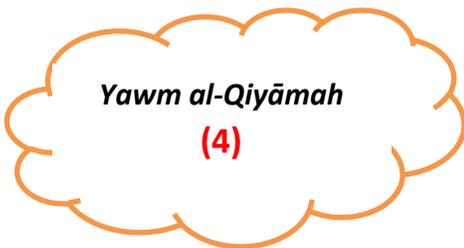
# ACTIVITY PAGE

- 1) Go through the passage below and fill in the blank spaces using the words in the bubbles below.
- 2) Write down the numbers under each of the words in the bubbles below in the order they appear in the passage and use the table to guess the mystery word!

Allāh (SWT) created everything in this \_\_\_\_\_ (world) for a purpose. Therefore, every \_\_\_\_\_ (human being) has also been created for a purpose. Believing in \_\_\_\_\_ (Day of Judgement) gives meaning to our \_\_\_\_\_ (life) in this world. Allāh (SWT) has given us free will in this world. On the Day of Judgement, His \_\_\_\_\_ (Divine Justice) will be manifested and people will be judged based on what they did in this world. Belief in the Hereafter is in-built within the God given \_\_\_\_\_ (nature) within each of us.

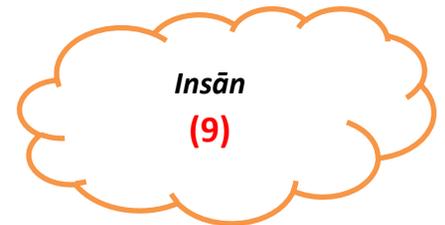
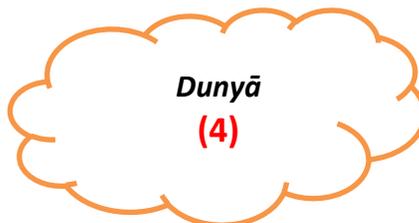
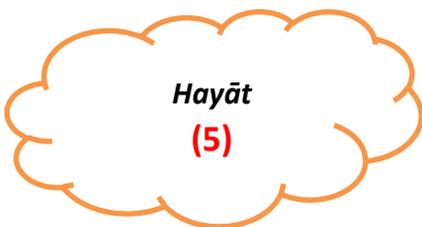
Numbers in order of the answers:

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Mystery word:

--	--	--	--	--	--	--	--



Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

# THE EXPERIENCE OF DEATH

## LEARNING OBJECTIVES



1. To become familiar with the Qur'ānic portrayal of the experience of death
2. To understand what takes places immediately after death

## MY NOTES



## DEATH: THE FIRST STAGE OF QIYĀMAH

The belief in the resurrection (*Qiyāmah*) is given a lot of importance in the Holy Qur'ān. In fact, around one-third of the whole Qur'ān is dedicated to this subject alone. Allāh (SWT) continuously reminds us of the Hereafter so that we can prepare for what is to come. From the time we were born, our return journey to Allāh (SWT) has already started. With each breath we take, we move one step closer to our death.

In the Holy Qur'ān, Allāh (SWT) makes it clear to us that each one of us will definitely die one day:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ ثُمَّ إِلَيْنَا تُرْجَعُونَ



*Every soul shall taste of death; then unto Us you shall be returned. [29:57]*

It is not possible to run away from death. Through whichever route the human being may attempt to escape death, it will meet him/her head on from that very direction:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ



*Say: (As for) the death from which you flee, that will surely encounter you, then you shall be sent back to the Knower of the Unseen and the Visible, and He will inform you of that which you did. [62:8]*

## ACTIVITY



Imām al-Ṣādiq (A): "**Allāh has not created certainty devoid of doubt more similar to a doubt devoid of certainty like death.**" What do you understand from this *ḥadīth*?



The Holy Prophet (S): *"When any of you die, his Resurrection has started; and he sees what good and bad he has [accumulated]."*



MY NOTES



"Life" is often confused to be the opposite of death. In reality, "birth" is the opposite of death. Just like birth is the gate through which we enter into this physical world, death is the gate through which we exit it and enter into the next phase of our existence. Although our physical bodies are cast away when we die, our souls become freer and stronger. We have been created to live for eternity, not just for our short time in this world.

Imām 'Alī (A): *"O people! You and I have been created to live for eternity, not to perish. Rather, we are just transferred from one abode to the next."*



### THE EXPERIENCE OF DEATH

1) Death only takes place by the leave of Allāh (SWT). All the different reasons due to which people die, like diseases, accidents and natural disasters, are all tools in the Hands of Allāh (SWT) to bring about death when it is decreed to take place. Allāh (SWT) says in the Qur'ān:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ  
الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ

*And a soul will not die but with the permission of Allāh the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the Hereafter I shall give him of it, and I will reward the grateful. [3:145]*

2) Each of us have been assigned an angel who has been given the duty to take our souls at the time death has been decreed for us:



# THE EXPERIENCE OF DEATH

MY NOTES



قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back. [32:11]



3) When we die and our souls are freed from the limitations of our bodies, we are all able to witness the deeper realities of creation and the truth of Allāh



(SWT)'s existence becomes very apparent. Even those who did not believe in Allāh (SWT) in this world now have access to this knowledge. The test we were going through in this world is now finished and the opportunity to ask for repentance for our sins is now over:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا ۖ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا



And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement. [4:18]

The famous example of this in the Qur'an is that of Fir'awn, who's prayer for repentance at the time of death was of no help to him:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۖ حَتَّىٰ

إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو



MY NOTES



إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

*And We made the children of Israel to pass through the sea, then Fir'awn and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.*

الآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

*What! now! and indeed you disobeyed before and you were of the mischief-makers.*

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ

آيَاتِنَا لَغَافِلُونَ

*But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications. [10:90-92]*

4) The Angel of Death who comes to take our soul is like a mirror to our soul. If our soul is beautiful and pure, our meeting with the angel is very pleasant. However, if our soul is ugly and impure, death is a very painful experience.

#### THE DEATH OF A BELIEVER:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا

وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ



*(As for) those who say: Our Lord is Allāh, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.*

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ وَلَكُمْ فِيهَا مَا تَشْتَهِي

أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

*We are your guardians in this world's life and in the Hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:*

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ

*A provision from the Forgiving, the Merciful. [41:30-32]*

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۗ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا

# THE EXPERIENCE OF DEATH

## DID YOU KNOW?



Imām 'Alī (A) has said that  
"people's lives are  
extended by giving  
charity."



كُنْتُمْ تَعْمَلُونَ



Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]

## THE DEATH OF A DISBELIEVER:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ  
أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى  
اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ



and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications. [6:93]

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ  
وَذُوقُوا عَذَابَ الْحَرِيقِ



And had you seen when the angels will cause to die those who disbelieve, beating their faces and their backs, and (saying): Taste the punishment of burning. [8:50]



## KEY POINTS



1. Death leads to the transition of the soul from the physical body to another realm. It does not mean the end of our existence.
2. The Angel of Death is like a mirror to our soul. If our soul is beautiful, the experience of death is pleasant. If our soul is ugly, the experience of death is very painful.
3. No one can die except with the permission of Allāh (SWT). Old age and diseases are just tools in the Hands of Allāh (SWT) to bring death to someone.

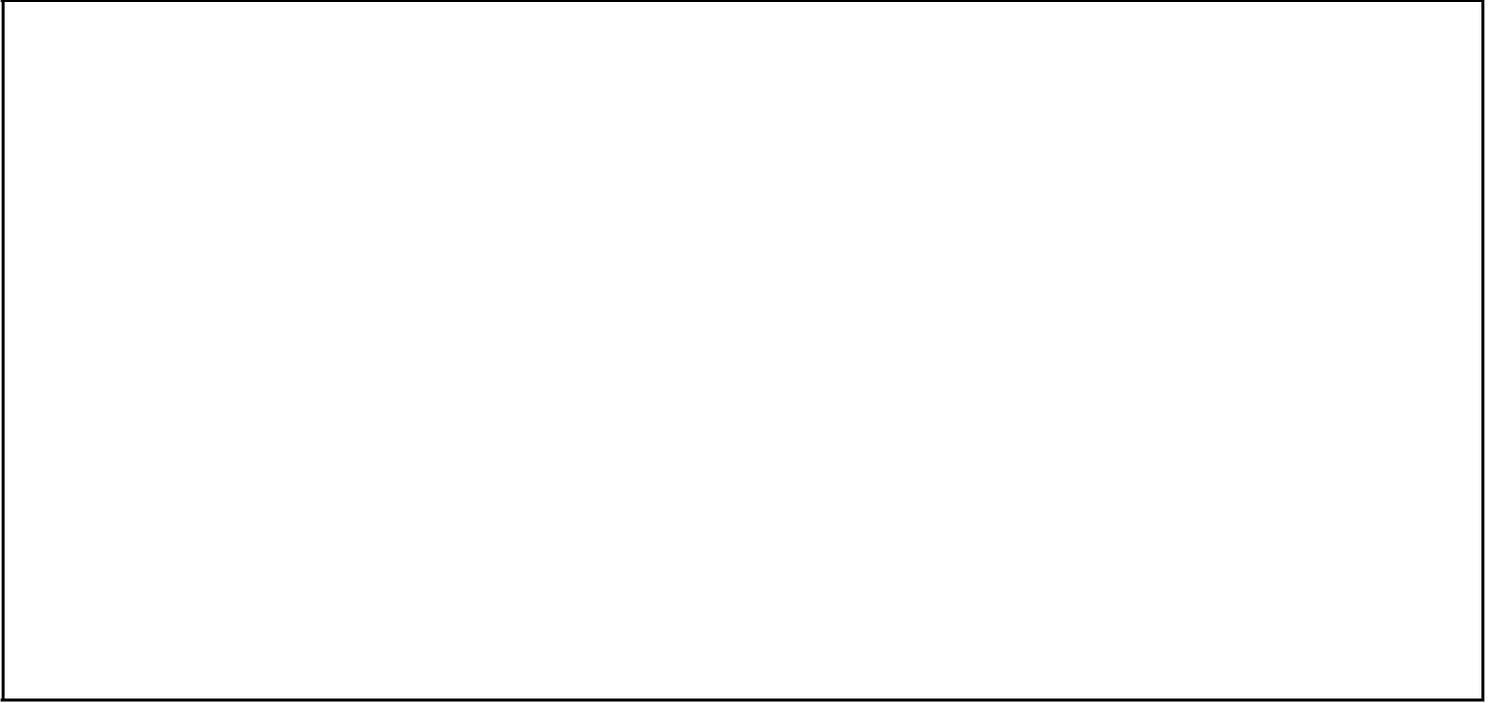
## IN SUMMARY



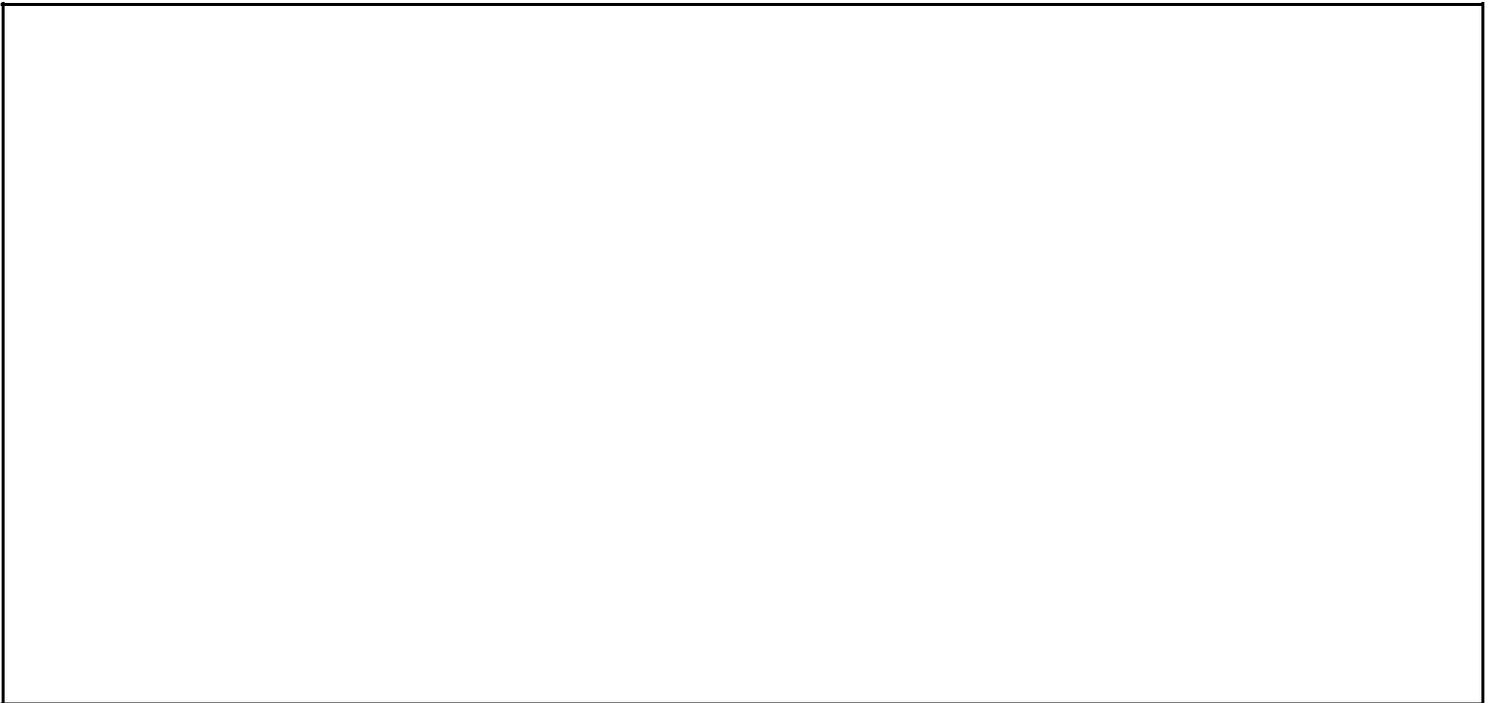
1. Briefly explain what happens to our souls when we die.
2. Explain the nature of the death of a believer.
3. Explain the nature of the death of a disbeliever.

# ACTIVITY PAGE

According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a disbeliever at the time of his/her death.



According to the various Qur'ānic verses mentioned in this lesson, draw a picture to show what you think the Angel of Death would look like to a believer at the time of his/her death.





# FIQH

## What is *Fiqh*?

*Fiqh* (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike 'Aqā'id (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

## This Chapter Consists Of:

### ***Ṭahārah and Najāsah***

This part explains the meanings of the words *ṭāhir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

### ***Furū' al-Dīn***

This part introduces the 10 Branches of Religion, and gives an insight into some of these branches (most relevant to this age group).

### ***Ṣalāh***

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

### ***Taqīd***

This section looks at the concept of *Taqīd* and *Ijtihād*. *Ijtihād* is the science of deriving Islamic law from its sources, most commonly the Holy Qur'ān and the *aḥādīth* of *Rasūl Allāh* (S) and the *A'immah* (A). *Taqīd* refers to following a mujtahid in Islamic Law.

### ***Bulūgh***

This part looks at the period in our lives when we become *bāligh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

## Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

# THE QIBLAH

## LEARNING OBJECTIVES



1. What is the *qiblah*? Why is it important?
2. When should Muslims face the *qiblah*?
3. How do we find the *qiblah*?

## MY NOTES



## THE QIBLAH

*Qiblah* is the direction of the Ka'bah in Makkah. The Ka'bah is the cube-shaped building that was built by *Nabī Ibrāhīm* (A) and his son *Nabī Ismā'īl* (A), and it is in the middle of *Masjid al-Ḥarām*, the Holiest *masjid* for Muslims. The location of the Ka'bah is the most sacred place on the earth.



**Q: Why should we face the *qiblah* when we pray?**

Muslims are required to face the *qiblah* when performing their daily prayers. When Muslims go for pilgrimage to Makkah (*Ḥajj* or *'Umrah*), they go around the Ka'bah 7 times and this is called *ṭawāf*. Muslims also face the *qiblah* when slaughtering an animal. When Muslims die, they are buried lying on their right shoulder with their face towards the *qiblah*. Also, when a person is about to die, it is *iḥtiyāṭ wājib* to turn his/her feet towards the *qiblah*, if possible.

Besides the Ka'bah itself, the *qiblah* includes all the space from the ground below it to the sky above it. For those who live far away from the Ka'bah it is not necessary that they should pray in a straight line to the Ka'bah. They only have to ensure that they pray facing the shortest direction towards Makkah.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ



## ACTIVITY



Use a compass to find the direction of *qiblah* in your classroom.

*Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it... [2:144]*

## HOW DO WE FIND THE QIBLAH?

There are several ways of finding the *qiblah*:

**1. Using a compass:** To use a compass, we need to know the direction of Makkah from where we live. For example, Makkah is approximately to the South East of the UK. Therefore, if we have a compass, we can find out which direction is South East, and pray in that direction.

**2. Find a *masjid* nearby:** Even if it is closed, if you find the *mihrah* (where the prayer Imām stands), you can know the *qiblah*.

**3. Find a Muslim grave in a cemetery:** Muslims are buried on their right shoulder with their face towards *qiblah*. If you know where the tombstone or head of the grave is, then the *qiblah* will be towards the right of the tombstone if you stand behind the tombstone facing the grave.

**4. Looking at the sun:** We can identify East and West based on the rising/setting of the sun, and work out the *qiblah* based on that. However, that would not be very accurate. It would only give an approximate direction.

If there is absolutely no way of finding the *qiblah*, one must pray the *wājib ṣalāh* in all 4 directions, at right angles to each other. If there isn't enough time to do so before the *ṣalāh* becomes *qaḍā'*, then one can pray in any direction. If a person is sure the *qiblah* is within 2 possible directions, then *ṣalāh* should be prayed in both those directions.

### IN SUMMARY

1. What is the *qiblah*?
2. When is it *wājib* to face the *qiblah*?
3. How do we find the *qiblah*?



### DID YOU KNOW?



When *Rasūl Allāh* (S) first started preaching in Makkah, the *qiblah* was *Bayt al-Muqaddas*. However, after *Rasūl Allāh* (S)'s *hijrah* to Madīnah, Allāh (SWT) instructed *Rasūl Allāh* (S) to change the *qiblah* from *Bayt al-Muqaddas* to the Ka'bah.

### MY NOTES



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### KEY POINTS



1. The Ka'bah is our *qiblah*. We must face the *qiblah* when performing *ṣalāh*, and when slaughtering animals for food.
2. When a person is about to die, we should place him/her in such a way that his/her feet face *qiblah*. Muslims are buried with their face towards *qiblah*.
3. We can find the *qiblah* by using a compass, looking at the *mihrah* of a mosque, or a Muslim's grave.

# ŞALĀH

## LEARNING OBJECTIVES



1. What are the benefits of *ṣalāt al-jamā'ah*?
2. The recitation of the *sūrahs* in *ṣalāh*

## MY NOTES



### SALĀT AL-JAMĀ'AH

It is strongly recommended that all *wājib* prayers should be performed in congregation (*jamā'ah*). The importance of *ṣalāt al-jamā'ah* is such that even those who have already prayed on their own, are encouraged to repeat their *ṣalāh* if they meet with a group that is praying together.

#### **Q: What are the benefits of praying in jamā'ah?**

Some of the benefits of *ṣalāt al-jamā'ah* are that it promotes:

- ✓ **Equality:** The poor and rich, of all colours and ethnicities, stand together shoulder-to-shoulder as equals before Allāh (SWT).
- ✓ **Unity:** Same language; actions are performed all together. This teaches us to be united at all times.
- ✓ **Friendship & Networking:** Creates opportunities for Muslims to meet and be part of each other's friendship circle. Opportunities to help each other (business, family, etc.) arise.
- ✓ **Discipline:** Standing still in straight rows, following the Imām in everything he/she does and says.
- ✓ **Prestige of Islam.** Keeps the *masjid* and Muslim community thriving. A show of strength against the enemies of Islam.
- ✓ **Limitless spiritual reward.** Two people praying *ṣalāt al-jamā'ah* get the *thawāb* of 150 prayers for each *rak'ah*. 3 people = 600 prayers per *rak'ah*. 4 people = 1200 prayers. 5 people = 2400 prayers. This keeps doubling until there are 10 people in *jamā'ah* who get the *thawāb* of 72,800 prayers for each *rak'ah*. After 11 people, only Allāh (SWT) knows the reward.



## ACTIVITY



List the benefits of praying in *jamā'ah*. How does *ṣalāt al-jamā'ah* promote unity?

## RECITING LOUDLY AND WHISPERING

When we pray *ṣalāt al-ẓuhr* and *ṣalāt al-‘aṣr*, it is *wājib* for both men and women to recite the 2 *sūrahs* in the first 2 units of prayer softly.

When we pray *ṣalāt al-fajr*, *ṣalāt al-maghrib* and *ṣalāt al-‘ishā’*, it is *wājib* for **men** to recite the 2 *sūrahs* in the first 2 units of prayer loudly, but **women** can recite the *sūrahs* either loudly or softly.

In the 3<sup>rd</sup> and 4<sup>th</sup> *rak‘ah* of any *ṣalāh*, it is *wājib* for both men and women to recite the *taṣbiḥāt al-arba‘ah* softly.

If a person forgets, it is okay, but as soon as he/she remembers, he/she must correct themselves otherwise their *ṣalāh* is *bāṭil*. For example, if a man forgets and recites *sūrat al-Ḥamd* in the first or second *rak‘ah* of *ṣalāt al-maghrib* softly, and then remembers half-way, he must immediately continue reciting it loudly, otherwise his/her *ṣalāh* is *bāṭil*.

On Fridays, instead of *ṣalāt al-ẓuhr*, we can pray *ṣalāt al-Jumu‘ah*. The 2 *sūrahs* in *ṣalāt al-Jumu‘ah* are recited loudly. Even if a person is not praying *ṣalāt al-Jumu‘ah* and praying the regular *ṣalāt al-ẓuhr*, it is *mustaḥab* to recite the two *sūrahs* in the first 2 *rak‘ahs* loudly because it is Friday. The *qirā‘ah* in *ṣalāt al-‘aṣr* is recited softly even on Fridays.



### IN SUMMARY

1. What are the benefits of praying in *jamā‘ah* (congregation)?
2. What is the reward of praying in *jamā‘ah*?
3. Which 2 *mustaḥab* prayers can be offered in *jamā‘ah*?
4. What is considered *makrūh* in *ṣalāt al-jamā‘ah*?

### DID YOU KNOW?



*Mustaḥab* prayers cannot be performed in *jamā‘ah*, except *ṣalāt al-ṭdayn* and *ṣalāt al-istisqā* (for rain).

When a *ma‘ṣūm* Imām is physically present, the *ṣalāt al-ṭdayn* become *wājib* and must be performed in *jamā‘ah*.

### MY NOTES



### KEY POINTS



- 1) *Ṣalāt al-jamā‘ah* refers to praying in congregation. It is highly recommended, and carries a lot of reward.
- 2) It also promotes unity, equality, friendship and discipline in a community.
- 3) The *qirā‘ah* (reciting the two *sūrahs* in the first two *rak‘ahs* in *ṣalāh*) should be recited loudly in *fajr*, *maghrib* and *‘ishā’* prayers, and softly in *ẓuhr* and *‘aṣr* prayers.

# QADĀ' ṢALĀH

## LEARNING OBJECTIVES



1. What is *qadā' ṣalāh*?
2. How do we perform *qadā' ṣalāh*?
3. How do we perform *qasr ṣalāh* which has become *qadā'*?

## MY NOTES



## QADĀ' ṢALĀH

*Qadā' ṣalāh* is performed in compensation for a *ṣalāh* that has not been performed during its proper time. It is *wājib* to repay all those prayers that have been missed for whatever reason. However, there are certain situations where a person does not have to offer *qadā' ṣalāh*:

- \* *Bālighah* women are excused from offering *qadā' ṣalāh* for prayers that they miss out at certain times of the month.
- \* Those who suffer from mental illness do not have to pray *ṣalāh*.
- \* A non-Muslim who becomes a Muslim does not have to pray *qadā' ṣalāh* for the time before he or she became a Muslim. However, if a Muslim loses his/her faith for a duration and then returns to Islam, he or she must make up for all the missed prayers.

The *qadā'* of *ṣalāh* should not be taken lightly and should be repaid as soon as possible. It is also *wājib* to pray the *qadā'* for all prayers that were incorrectly performed at their due time.

A *qadā' ṣalāh* can be performed at any time. For example, the *qadā'* for *fajr ṣalāh* can be repaid even at *zuhr* or *maghrib* time, and so on. *Qadā' ṣalāh* can also be performed in *jamā'ah*. For example, if the Imām of *jamā'ah* is leading *ṣalāt al-īshā'*, you can pray your *qadā'* of *zuhr* with the *jamā'ah*.

## ACTIVITY



If a person does not pray for one week, what is the total number of *raka'āt* he/she will have to offer as *qadā' ṣalāh*?



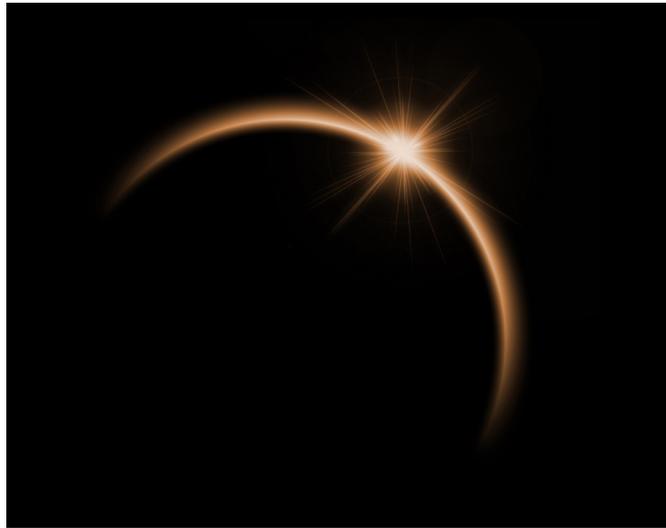
## HOW DO WE PERFORM QADĀ' FOR ṢALĀT AL-QAṢR?

If a person does not pray a *qaṣr ṣalāh* on time, he/she must offer *qaḍā'* for the missed prayer. The *qaḍā' ṣalāh* should also be shortened (*qaṣr*), even if the person is no longer travelling and is back home.

Similarly, if a person offers *qaḍā' ṣalāh* whilst on a journey (for prayers that were missed in one's home town), the *qaḍā'* should be the full 4 *raka'āt* and not shortened.

## HOW IS THE QADĀ' FOR ṢALĀT AL-ĀYĀT PERFORMED?

*Ṣalāt al-āyāt* is *wājib* when a natural disaster (such as an earthquake) or an eclipse occurs. If a person fails to pray *ṣalāt al-āyāt*, they still have to pray its *qaḍā'*. If a person did not know there was a total eclipse in his or her town and later finds out, he/she should pray the *qaḍā'*. If it was a partial eclipse, and they hear about it after it is over, they do not have to pray the *qaḍā'*.



In the case of an earthquake, *ṣalāt al-āyāt* should be performed without delay. However, if there is a delay, the *ṣalāh* should be performed with the *niyyah* of '*qurbatan ilallāh*' without specifying *adā'* or *qaḍā'*.

### IN SUMMARY

1. What is *qaḍā' ṣalāt*? Is it *wājib*?
2. How should we offer the *qaḍā'* of a *qaṣr ṣalāh*?
3. If a person converts to Islam, do they have to offer *qaḍā' ṣalāh* for the days before he/she became Muslim?
4. Which other categories of people do not have to offer *qaḍā' ṣalāh*?

### DID YOU KNOW?



It is *wājib* on the eldest son to perform the *qaḍā' ṣalāh* of his father if his father dies without having prayed all his prayers.

If the eldest son is unable to perform the *qaḍā' ṣalāh* of his deceased father, he must pay someone to do it on his behalf.

### KEY POINTS



1. *Qaḍā' ṣalāt* must be offered for prayers which are not offered on time.
2. It is *wājib* to offer *qaḍā' ṣalāh* for all missed prayers.
3. The *qaḍā'* for a *qaṣr ṣalāh* should also be shortened (*qaṣr*), and the *qaḍā'* for a complete prayer must be offered in full.
4. It is *wājib* on the eldest son to offer the *qaḍā' ṣalāh* of his deceased father.

# ŞAWM

## LEARNING OBJECTIVES



1. What is şawm?
2. What are the benefits of şawm?
3. What are the basic rules related to şawm?

## MY NOTES



## AN INTRODUCTION TO ŞAWM

Şawm is the Arabic word for “fasting” and it usually refers to fasting in the Holy month of *Ramaḍān*.

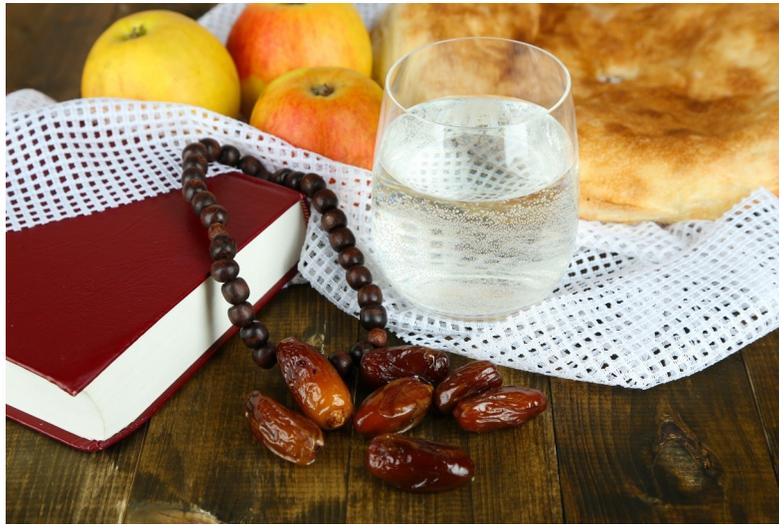
Şawm means not eating or drinking from *fajr* to *maghrib* time for the sake of Allāh (SWT) and in order to get closer to Allāh (SWT).

Allāh (SWT) says in the Qur’ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ  
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ



*O you who have faith! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain taqwa. [2:183]*



While we fast, we are guests of Allāh (SWT) and we got lots of *thawāb*. Allāh (SWT) loves those who fast.

### Q: What are some of the benefits of fasting?

- χ Şawm teaches us to be patient
- χ It reminds us of poor people who don’t have enough to eat or drink, so that we may share what we have with others
- χ It makes us healthy
- χ It brings us closer to Allāh (SWT)
- χ It reminds us of *Qiyāmah*, so that we prepare for it
- χ It encourages us to perform other good deeds such as reciting the Qur’ān and going to mosque
- χ It encourages us to focus on our spiritual sides, as opposed to our bodies

## ACTIVITY



In pairs, list the 10 *Furū’ al-Dīn* (Branches of Religion).

Muslims have to pray 5 times a day and have to fast for the whole month of *Ramaḍān* starting from the time they reach the age of *bulūgh*.

We should try and fast as much as we can in the month of *Ramaḍān* even if we are not yet *bāligh(ah)*, so that when we grow up and become *bāligh(ah)*, we can fast throughout the whole month more easily.

We must have the correct *niyyah* (intention) before we fast. For example, in the month of *Ramaḍān*, we should make the *niyyah* that we are fasting for the month of *Ramaḍān qurbatan ilallāh*.

### ACTIONS WHICH INVALIDATE ŞAWM

#### **Q: What breaks a Fast (mubṭilāt al-şawm)?**

A fast is broken if someone does any of the following deliberately between the time of *fajr* and *maghrib*:

- χ Eating and drinking.
- χ Smoking or inhaling thick dust or (smoke) fumes.
- χ Vomiting.
- χ Lying about Allāh (SWT) and the *Ma'şumīn* (A).



The fast is only broken if any of the above acts are done intentionally. This means if someone forgets and has a sip of water or eats food, it doesn't break his/her fast.

We are not required to fast when we are ill or travelling. However, we have to repay the missed fasts (*qaḍā'*) as soon as we are able to do so.

If a person does not fast intentionally, or breaks a fast intentionally without a valid reason (according to the *sharī'ah*), he/she has to perform the *qaḍā'* of the fast, as well as give *kaffārah*.

Those travellers who have to offer *qaşr* (shortened) *şalāh* cannot fast and should repay the fasts as *qaḍā'* later on. Those travellers whose *şalāh* is not shortened (such as those who stay more than 10 days at a place or whose profession involves travelling) have to fast during their journey.

#### IN SUMMARY

1. What are some of the benefits of *şawm*?
2. How do we make the *niyyah* for a fast in the month of *Ramaḍān*?
3. What things invalidate a fast?
4. In which situations are travellers allowed to fast?
5. When is it not *wājib* on a *bāligh(ah)* person to fast?

#### DID YOU KNOW?



The *niyyah* for fasting should be purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*). If a person fasts with any other intention, such as losing weight, the fast becomes invalid.

#### MY NOTES




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#### KEY POINTS



1. *Şawm* is the Arabic word for fasting.
2. Fasting in the month of *Ramaḍān* is *wājib* on every *bāligh(ah)* person.
3. There are many benefits of fasting, but it should be done purely for the pleasure of Allāh (SWT) (*qurbatan ilallāh*).
4. If a person misses a fast, he/she must keep a *qaḍā'*

# AL-AMR BĪ AL-MA'RŪF

## LEARNING OBJECTIVES



1. What does *al-amr bī al-ma'rūf* mean?
2. Why is it necessary in society?
3. How is it done?

## MY NOTES



### WHAT IS AL-AMR BĪ AL-MA'RŪF?

*Al-amr bī al-ma'rūf* means “commanding towards the good”. It is one of the *Furū' al-Dīn*. It is *wājib* on every Muslim to encourage others to act according to the laws of Allāh (SWT).

Allāh (SWT) says in the Qur'ān:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ



*There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the successful. [3:104]*

Luqmān advised his son:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ



*O my son! Maintain the prayer (ṣalāh) and bid what is right and forbid what is wrong, and be patient over whatever befalls you. That is indeed the steadiest of courses. [31:17]*



**Q: What would happen if we stopped performing *amr bī al-ma'rūf*?**

If we stop advising others to do good deeds, evil deeds will spread in society. As a result, everyone living in that society will suffer.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

## ACTIVITY



How would you advise your friend to pray when it is time for *ṣalāh*?

## SITUATIONS IN WHICH AL-AMR BĪ AL-MA'RŪF IS WĀJIB

*Al-amr bī al-ma'rūf* (and *al-nahy 'an al-munkar*) are only *wājib* under the following conditions:

When it is possible that a person's advice will be effective. If a person knows his/her actions, words or attitude will make a difference (especially with a family member or friend), then it is *wājib*. But if there is no hope that it will make a difference then it is not *wājib*.

The person doing *al-amr bī al-ma'rūf* should know the correct Islamic position regarding the action towards which he/she is encouraging others, otherwise the person advising may do more harm than good.

The person advising someone else should be practicing that which they are advising others to do. It is wrong to preach what we don't practice ourselves!

*Al-amr bī al-ma'rūf* should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam.



### IN SUMMARY

1. What is the meaning of *al-amr bī al-ma'rūf*?
2. What does the Qur'an say about *al-amr bī al-ma'rūf*?
3. What are the conditions for *al-amr bī al-ma'rūf* to become *wājib*?
4. What will happen if we stop performing *al-amr bī al-ma'rūf*?

### DID YOU KNOW?



When Imām al-Ḥasan (A) and Imām al-Ḥusayn (A) were young, and they saw an old man doing *wuḍū'* the wrong way. They didn't want to tell him directly that his *wuḍū'* was wrong because they did not want him to feel embarrassed. So they asked him to watch their *wuḍū'* and tell them who was doing it correctly. When the old man saw them perform *wuḍū'*, he realised his mistake and said, "You are both right. I am the one who is wrong!"

### KEY POINTS



1. *Al-amr bī al-ma'rūf* mean encouraging others towards good deeds.
2. We should only tell others to do good, if we practice it ourselves first. We should also be polite when we advise others, and should be careful not to hurt their feelings.
3. If we stop encouraging towards good acts in society, the whole society will slowly become evil and corrupt.

# AL-NAHY 'AN AL-MUNKAR

## LEARNING OBJECTIVES



1. What is *al-nahy 'an al-munkar*?
2. Why is it necessary?
3. How should we perform it?

## MY NOTES



### WHAT IS AL-NAHY 'AN AL-MUNKAR?

*Al-nahy 'an al-munkar* means "forbidding that which is evil". It is an act of worship from the *Furū' al-Dīn* (Branches of Religion). It is *wājib* on every Muslim to discourage others from sinful and improper behaviour.

Allāh (SWT) says in the Qur'ān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ...



*You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allāh. [3:110]*



**Q: Why is *al-nahy 'an al-munkar* necessary in society?**

If we stop practicing *al-nahy 'an al-munkar*, evil will spread in society and corrupt people will take over the community. They will then oppress people and it will be very difficult to stop them.

As a punishment for not practising *al-nahy 'an al-munkar*, Allāh (SWT) does not answer the prayers of people asking for help when they are ruled by an oppressor, because they did nothing to stop evil when it was spreading.

Imām al-Bāqir (A) says that Allāh (SWT) punished both the evil and good people from the tribe of *Nabī Shu'ayb* (A), because the good people were very friendly with the evil ones and did not stop them from committing evil.

In *ziyārat al-wāriṭah*, we not only curse those who killed Imām al-Ḥusayn (A), but also those who were pleased when they heard that the Imām had been killed in Karbalā'.

These examples show that supporting an evil doer is as bad as committing the evil act.

## ACTIVITY



Read the translation of verses 26:157-158. What is Allāh (SWT) teaching us in these verses?

## HOW IS AL-NAHY 'AN AL-MUNKAR PERFORMED?

When we see someone skipping something *wājib* or doing something *ḥarām*, we should try to stop him/her from doing so. This can be done at different levels:

The first level is to use wisdom and love to guide the person.

If this does not work, the second level is to show your disapproval and disappointment for the wrong action. This can be done through facial expressions for example, or not being too friendly and happy around the person, so that they may realise that they need to change and improve themselves.

The third level is to speak to them directly. One should do this politely but firmly and try and convince the person to change, even if it means showing some anger.

*Al-amr bi al-ma'rūf* and *al-nahy 'an al-munkar* are not *wājib* if they put one's life in danger.

It is *wājib* on all Muslims to advise others to do good or refrain from evil, but it is not *wājib* to keep advising over and over again if the evil doer does not listen to the advice.



### IN SUMMARY

1. What is the meaning of *al-nahy 'an al-munkar*?
2. What are the different levels of *al-nahy 'an al-munkar*?
3. Why did Allāh (SWT) punish all the people of *Thamūd*?
4. What will happen to society if we stop performing *al-nahy 'an al-munkar*?

### DID YOU KNOW?



If we don't stop people from committing evil, we will also be punished with the evil doers. Imām 'Alī (A) says: **Only one person from the people of *Thamūd* killed the camel that Allāh (SWT) sent to them, but the whole community was punished because they did not stop this evil act.**

[*Nahj al-Balāghah*, sermon 201]

### KEY POINTS



1. *Al-nahy 'an al-munkar* refers to forbidding others from that which is evil.
2. It is *wājib* to advise others to refrain from evil deeds.
3. If we stop forbidding evil, the whole society will slowly become evil, and even the good people will suffer.
4. When Allāh (SWT) punishes the evil doers, He will also punish those who knew about the evil deeds of others but did not try to stop them.



# AKHLĀQ

## What is *Akhlāq*?

*Akhlāq* is the plural of the Arabic word *khulq*, which means “**disposition**” (i.e. characteristics of a person and how one behaves with others). It can also be referred to as a person’s nature or personality. Islam places a lot of emphasis on refining one’s *akhlāq* by purifying the soul. We can do this by always performing all *wājib* actions and keeping away from everything that is *ḥarām*.

## This Chapter Consists Of:

### **Adab (etiquette)**

This part deals with Islamic etiquette (manners). In this section, we will look at the importance of cleanliness, bathroom manners, the adab (etiquette) of dressing, talking, eating and drinking, sleeping and travelling.

### **Relationships**

In this section, we look at Islamic teachings on how to behave with others. We will learn respect for teachers and the elderly, and the importance of being helpful to others. Islam teaches us that we are social beings. We have to live peacefully with others within our communities. This is why Islam places a lot of importance on maintaining good relationships with others

### **Life of a Muslim**

In this part, we look at how Muslims should behave. Islam is a peaceful and wonderful religion, but people will only understand what Islam truly means if Muslims portray themselves as good ambassadors of their faith. We will learn about a Muslim’s home and place of worship, and how to build good character through practicing good manners and keeping away from vices such as lying.

## Why Study *Akhlāq*?

The study of *Akhlāq* teaches us good manners, morality and virtue. It shows us how to purify our soul so that we can become perfect human beings. The Holy Prophet (S) had the most perfect *Akhlāq* and was sent as a role model for us. In the study of *Akhlāq* (A), we look at the teachings of the Qur’ān and the *sunnah* of the Holy Prophet (S) and the *Ahl al-Bayt* (A) on refining one’s character.

Dear Lord,

Guide us in understanding of how our character and manners, morality, and virtue should reflect true Islam. Allow us to be purified through our character so we can become perfect human beings and You can be happy with us.

# SOCIAL INTERACTION

## LEARNING OBJECTIVES



1. How did *Rasūl Allāh* (S) behave in society?
2. How should a Muslim socialise in public?
3. What are the *sharīah* guidelines for social networking?

## MY NOTES



## RASŪL ALLĀH (S) IS THE PERFECT ROLE MODEL

*Rasūl Allāh* (S) was cheerful and bright in public. He never stared at anyone's face and to look down more often than he raised his head. He was careful to greet everyone first, even the slaves and children. He often used to sit on his knees and would not stretch his legs in the presence of others.

Whenever he entered an assembly, he used to sit in the nearest vacant spot and never allowed anyone to stand up for him or make room for him. While being addressed, he did not interrupt the speaker and treated his associate in such a manner that the associate would go away thinking himself to be the dearest person to the Messenger of God. He did not speak unnecessarily. He spoke slowly and clearly and never used bad language. He was a perfect model of modesty.

Allāh (SWT) has created us as part of a society and community. We must therefore be social and interact with others. We should avoid isolating ourselves from our community or society. However, we should be careful when socialising not to overstep the limits of modesty and decency. We should remember that Allāh (SWT) is always there, and is watching us, even if our parents or others may not see what we do with our friends.

Allāh (SWT) says in the Qur'ān:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ  
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ  
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا  
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.



*“Do you not see that Allāh knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret meeting between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them where ever they are; then He will inform them of what they did on the day of resurrection: surely Allāh is Aware of all things.” [58:7]*

## ACTIVITY



List the advantages and disadvantages of using social networking websites such as Facebook and Twitter.

## RULES OF GENDER INTERACTION

Islam wants us to live in peaceful societies where everyone feels safe and happy. For this reason, Islam has rules on gender interaction, so that we do not put ourselves in a situation where we may commit a sin.

*Ghayr maḥram* men and women are allowed to speak to each other as long as it is not done with a *ḥarām* intention and if it does not lead either one of them to commit a sin. Women should also not make their voices soft and attractive in front of *ghayr maḥram* men.

Remember, these rules apply even when speaking to someone on the phone or online.

A boy and a girl who are not *maḥram* to each other, they should not remain alone in the same room, because *Shayṭān* always uses our moments of weakness to tempt us into sin. They should also not shake hands or hug each other.

Muslims should also be careful not to attend mixed gatherings which are not essential, such as parties.



### IN SUMMARY

1. How did *Rasūl Allāh* (S) behave in public?
2. Why does Islam have rules for social interaction?
3. What does Allāh (SWT) say in the Qur'ān about groups of people who get together to do something in secret?
4. Why should a boy and a girl who are not *maḥram* not remain alone in a room?
5. What are the *sharī'ah* guidelines on social networking?

### DID YOU KNOW?



Rasūl Allāh (S):

**"A person should feel shame from the two angels with him as if he has two righteous neighbours that are with him night and day."**

### MY NOTES



### KEY POINTS



1. *Rasūl Allāh* (S) is the perfect role model for us. We should learn from him and follow his example.
2. Islam wants us to socialise in society, but remain modest and chaste. We should follow the guidelines set by *sharī'ah*.
3. A boy and girl who are not *maḥram* to each other should not "hang out" with each other. They should not chat for long periods or remain alone in a room.

# SUPPLICATION

## LEARNING OBJECTIVES



1. Why should we ask from Allāh (SWT)?
2. What is the *adab* of supplicating to Allāh (SWT)?

## MY NOTES



## WHY SHOULD WE SUPPLICATE TO ALLĀH (SWT)?

*Du'ā'* is a very important and effective means of communicating with Allāh (SWT). We are always in need of Allāh (SWT)'s guidance and blessings. We also need Allāh (SWT) to forgive us for our sins. We should therefore supplicate sincerely to Allāh (SWT) at all times.

Imām al-Ṣādiq (A) once told his companion:



**"After you have performed your *wājib ṣalāh*, do the following:**

- \* Praise Allāh (SWT) as much as you can.
- \* Recite *ṣalawāt* on *Rasūl Allāh (S)*.
- \* Remember Allāh (SWT)'s bounties and blessings that He has showered upon you, and the gifts with which He has blessed you, and what He did (of good) to you. Praise and thank Him for that.
- \* Confess to Allāh (SWT) all your sins. Then repent to Him, with the intention of not repeating them again. Seek Allāh (SWT)'s forgiveness from them by regretting, with true intention, and with fear and hope. Also ask Allāh (SWT) to forgive you for those sins that you don't even remember any more, or those that you are not even aware of.
- \* Say to Allāh (SWT), *"O Allāh, I apologize to you for my wrong deeds. I ask for your forgiveness and repent to you. So assist me in obeying You, and grant me success in fulfilling what You have made wājib upon me of all that which pleases You. Indeed I have seen no one who has been able to attain (even) part of Your obedience except that it was through your blessing on him before his obedience. So grant me blessings through which I may attain your pleasure and Paradise."*
- \* Thereafter, pray for your needs. *Inshā'* Allāh you will not be disappointed."



## ACTIVITY



List as many *ad'iyā'* as you know, and when it is recommended to recite them.

## ADAB OF RECITING DU'Ā'

Imām al-Ṣādiq (A) says:

**“Observe the etiquettes of *du'ā'*, and see who you are calling and how you are calling, and why you are calling. Realise the greatness of Allāh and His magnificence, and know from the bottom of your heart that He is aware of what is in your heart, knows your innermost secret, and what transpires in it of the right and wrong.”**

We should be careful about what we ask from Allāh (SWT). We should not ask for that which may cause harm to us.

Allāh (SWT) says in the Qur'ān:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا

*"Man prays for ill as much as he prays for good, and man is always hasty." [17:11]*

Ponder on what you are asking for, and why are you asking for it.

We should recite *du'ā'* with full concentration, and should try to understand what we are reciting. We can do this by reading the translation of the *du'ā'*.

We should ask sincerely, and with respect and humility.

We should raise our hands when reciting *du'ā'*, or ask Allāh (SWT) in *sajdah*.

Reciting *ṣalawāt* is very important and effective for our *du'ā'* to be accepted. We should recite *ṣalawāt* on *Rasūl Allāh* (S) and his family before and after every *du'ā'*.



### DID YOU KNOW?



The best time for asking from Allāh (SWT) is during the early hours of the morning before *fajr*. That is a very special time, when all *du'ā'* are accepted. The Holy Qur'ān describes the believers as those who seek forgiveness at the time of dawn.



### MY NOTES



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### IN SUMMARY



1. What is the meaning of *du'ā'*?
2. Why should we ask from Allāh (SWT) when He already knows what we want?
3. What should we do after every *wājib* prayer (according to the *ḥadīth* of Imām al-Ṣādiq (A))?

### KEY POINTS



1. *Du'ā'* (plural: *ad'iyā'*) is the Arabic word for supplication, which means asking Allāh (SWT) for our needs.
2. We should always pray to Allāh (SWT) and ask Him to fulfil our needs and forgive us our sins.
3. When reciting *du'ā'*, we should think about Who we are talking to, and what we are asking from Him.

# GREED AND CONTENTMENT

## LEARNING OBJECTIVES



1. What is contentment?
2. What is greed? Why is it a negative quality?
3. How can we overcome greed and achieve contentment?

## MY NOTES



## WHAT IS MEANT BY CONTENTMENT?

Contentment means to be satisfied with what we have and not to constantly want more, or want what others have. It is okay to work hard to gain more blessings from Allāh (SWT), but not with a sense of unhappiness and dissatisfaction, or with a constant desire for more and more without ever feeling we have enough.

Contentment is called *riḍā* or *qanā'ah* in Arabic. Greed, which is the opposite of contentment, is called *hīrṣ* in Arabic.

Imām 'Alī (A) has said:

***"Blessed is one who remembers Qiyāmah, works for the accounting (of Judgement Day), is content with little, and is pleased with Allāh (with whatever Allāh has given him/her)."***



He also said, ***"The most thankful (to Allāh) of people is the most content."***



This means that when we are satisfied with what Allāh (SWT) has blessed us with and we show gratefulness to Allāh (SWT). If we are never satisfied no matter how much Allāh (SWT) blesses us, we are being ungrateful.

### Q: How do we attain contentment?

The secret to being "wealthy" and financially independent is being content.



Imām 'Alī (A) once said, ***"Contentment is not found until greed is given up."***

He also said, ***"One who is not satisfied with little in this world will never be happy or benefit from having more."***

Imām 'Alī (A) said:

***"Riḍā (contentment) is the fruit of yaqīn (certainty)." When we have yaqīn (certainty) that Allāh (SWT) will provide for us when we are in real need, we will never be greedy, and will not feel the need to hoard for the future."***



People often commit sins because they can't get what they want lawfully, so they even commit *ḥarām* just to get what they want. This is the result of not being content with what one has. Imām al-Ṣādiq (A) said, ***"The foundation of obedience to Allāh is to be content with what Allāh does, in whatever a person likes or dislikes."***



## ACTIVITY



In a very interesting *ḥadīth*, Imām 'Alī (A) said:

***"If what you want will not happen, then want what will happen."***

Discuss in small groups what Imām 'Alī (A) meant by this statement.

## GREED

Greed is the desire to possess more than what we need. It results in humiliation and weakness and leads to other vices. It shows a weak faith and a lack of trust (*tawākkul*) in Allāh (SWT) (that He will provide for us in the future). It makes people miserly and insensitive to the suffering of others. Greed is what drives people to usury (*ribā*), gambling, bribery and cheating others. It is the main reason why some people exploit others, why most wars are fought and why humans hurt and destroy the environment and waste natural resources.

One of the reasons Islam asks us to give *khums* and *zakāh* is to help us reduce our greed for wealth and attachment to it.

Imām 'Alī (A) said, "Greed (*hirs*) reduces the value of a human but does not increase his sustenance (*rizq*)."

When Imām 'Alī (A) was asked, "what form of disgrace is the most humiliating?" he replied, "Greed for the world."

### Q: How do we cure greed?

Imām al-Ṣādiq (A) said to his companion Abu Baṣīr:

"When you feel greed for the world, remember death and your loneliness in the grave. Remember how, in the grave... the worms and insects will eat your flesh and how you will be cut off from the world. This will encourage you to work for the Hereafter and keep you away from the greed of most things in the world."



### DID YOU KNOW?



The only type of greed that Islam encourages is greed for knowledge. *Rasūl Allāh* (S) has said:

**"Two greedy persons are never satisfied; those greedy for knowledge and those greedy for wealth."**

As Muslims, we should always be greedy for knowledge as it helps us get closer to Allāh (SWT) and prepares us for the next world, which is our permanent home.

### KEY POINTS



1. Contentment (*Ridā* or *Qanā'ah*) means being happy with what we have, and not always wanting more.
2. Greed (*hirs*) is the opposite of contentment. It is when a person is never happy with what he/she has, and always wants more.
3. We can overcome greed by having faith that Allāh (SWT) will always provide for us.

### IN SUMMARY



1. Define the following Arabic terms: *ridā* and *hirs*.
2. How can we achieve contentment?
3. How can we overcome greed?

# HOSPITALITY IN ISLAM

## LEARNING OBJECTIVES



1. What is the *adab* of being a guest?
2. How should a Muslim host a guest?

## MY NOTES



## ADAB OF BEING A GUEST AND HOSTING OTHERS

When we are a guest at someone's house, or when someone is hosting a meal and have invited us, we should be careful not to impose ourselves on them. We should have good *akhlāq* at all times, and help our host or the family we are staying with as much as possible.

*Rasūl Allāh (S)* advised *Imām 'Alī (A)* to recite the following when arriving at a new place in order to keep safe from its mischief and benefit from its good things:



***"Oh Allāh! Make my arrival over here rewarding, for You are the best host and caretaker."***

On arrival to our destination, we must thank Allāh (SWT) before any other action. It was through His will and guidance that we were able to reach our destination safely without any difficulties.

If we are staying with hosts, we should remember that we are guests and should behave as such. We should not make ourselves too comfortable to the extent that we cause disruption or difficulty to our hosts. We should maintain self-respect and make our stay such that the host would like us to visit again.

### **Q: What can we do to show good hospitality?**

Hospitality means to be welcoming, polite and generous to people when they come to your house, and to treat them with love and respect.

- \* If the guests are Muslims, you should greet them saying *salāmun 'alaykum*.
- \* Welcome them to your home and make them comfortable.
- \* Speak in a soft voice instead of shouting.
- \* Offer the guests something to eat and drink.
- \* Sit and talk with the guests. Don't leave them alone.

Remember that guests are a blessing from Allāh (SWT). When they arrive, they bring with them blessings and joy. When they leave, Allāh (SWT) causes sorrow and hardships to leave our home as well.



## ACTIVITY



You have been told by your parents that you are going to have guests at your place tomorrow. How will you prepare for their arrival?

## IMĀM 'ALĪ (A) AND HIS GUESTS

A father and a son were once guests of Imām 'Alī (A). As they arrived, Imām (A) received them warmly and arranged for their comfortable accommodation. Imām (A) sat with them, engaging them in friendly conversation. When it was time for a meal, Imām (A) served them with good food.

After the meal, Qambar, Imām's servant, brought a basin and a jug full of water for washing the guests' hands. Imām (A) took the pitcher himself and asked the father to extend his hands so that he would pour the water.

**"How is it possible that my Imām washes my hands? It should be me pouring water for you to wash your hands" the guest said.**



Imām 'Alī (A) said: **"Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allāh. Why do you prevent him?"**

The guest was still hesitant, so Imām said: **"As your Imām, I request that you allow me the honour of this service."**

When the guest agreed, Imām (A) said: **"Let your hands be washed thoroughly. Do not wash your hands quickly, thinking that I should be relieved of this duty."**

When it was the son's turn, Imām instructed his own son to hold the water jug and wash the guest's hands. Imām said to the guest's son:

**"I washed your father's hands. My son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allāh loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority over the son."**

### DID YOU KNOW?



A guest arrived at Imām Muḥammad al-Jawād's house in the middle of the night. The Imām asked if he would like to eat. The guest said he did not want to inconvenience the family so he would go to sleep and eat the next day. The Imām said, **"Guests don't sleep hungry at our place."** He woke up his maid and asked her to make bread whilst he lit the fire for the oven. She said, **"Son of Allāh's Messenger, I will light it myself."** **"No"** said the Imām, **"I also want to take some part in serving the guest."**

### KEY POINTS



1. Guests are a blessing from Allāh (SWT). They bring happiness to our house. We should always be welcoming and polite to guests, make them comfortable, and serve them.

2. When we are guests at someone's house, we should be well behaved and not become a burden on them. We should be helpful to our host.

### IN SUMMARY



1. How should we behave when we are guests at someone's house?
2. How should we treat guests who come to our house?
3. What can we do to make our guests comfortable?
4. What can we learn from the story above?

# HYPOCRISY

## LEARNING OBJECTIVES



1. Understand the concept of hypocrisy
2. Understand how we can overcome hypocrisy

## MY NOTES



## WHAT IS HYPOCRISY?

Hypocrisy refers to being “two-faced”. Hypocrites say one thing but believe something else. They may pretend to be our friend but have no intention of having a friendship with us. Similarly, they may pretend to be believers but not truly believe in their hearts.

Allāh (SWT) describes the hypocrites as follows:

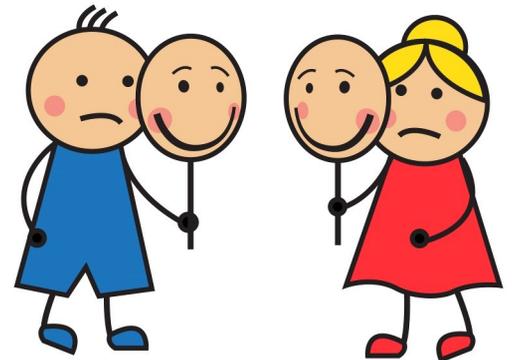
يَقُولُونَ بِالْأَسْنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ؕ



*They say with their tongues what is not in their hearts... [48:11]*

In Arabic, hypocrisy is called *nifāq*, and a hypocrite is called a *munāfiq*.

*Nifāq* can have many different forms and degrees. It may be verbal or show in a person’s behaviour. An example of verbal *nifāq* is when a person praises and flatters someone, but speaks negatively about him in his absence. The *munāfiq* did not truly mean all the nice things he/she said.



*Nifāq* in behaviour is when, for example, a person behaves like a very good Muslim when he/she is in front of Muslims, or in the mosque. However, when he/she is in the presence of non-Muslims, he/she behaves like a non-Muslim.

Imām Ja’far al-Sadiq (A) said:

***“One who meets Muslims with a double face and a double tongue, on the Day of Judgement he will come with two tongues of fire.”***



**Q: What are the qualities of a *munāfiq*?**

Rasūl Allāh (S) said:

***“A hypocrite is someone who has the following three qualities, even if he fasts and offers prayers and thinks that he is a Muslim:***

χ ***When he is trusted, he is dishonest***

χ ***When he talks, he lies, and***

χ ***When he makes a promise, he breaks it.”***

## ACTIVITY



Read verses [3:1-4] with the translation. What is Allāh (SWT) telling us about hypocrites?

## HOW CAN WE OVERCOME HYPOCRISY?

Allāh (SWT) says in the Qur'ān

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا  
إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ  
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ ۗ  
وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا



*Indeed the hypocrites will be in the lowest level of the Fire (hell), and you will never find any helper for them, except for those who repent and reform, and hold fast to Allāh and dedicate their religion [exclusively] to Allāh. Those are with the faithful, and soon Allāh will give the faithful a great reward. [4: 145 - 146]*

According to this verse, there are four necessary conditions for leaving hypocrisy and repenting for it:

1. Sincere repentance - asking Allāh (SWT) for forgiveness and promising not to repeat the mistake again.
2. Reform - there should be a change in thought and behaviour to reflect sincerity.
3. Developing a close attachment with Allāh (SWT). This can be done by constantly remembering Allāh (SWT) and ensuring that all our deeds are for His pleasure.
4. Devoting religion only for Allāh (SWT). This means that one should not be devoted to anyone or anything except Allāh (SWT).

### IN SUMMARY



1. What is the meaning of *nifāq*? Who is a *munāfiq*?
2. Which chapter in the Qur'ān is titled The Hypocrites?
3. What are the qualities of a hypocrite?
4. According to the Qur'ān, what is the punishment for hypocrisy?
5. How can we overcome hypocrisy?

### DID YOU KNOW?



*Sūrat al-Munāfiqun* (The Hypocrites) is chapter 63 of the Holy Qur'ān. It talks about the hypocrites at the time of *Rasūl Allāh* (S).

### MY NOTES



### KEY POINTS



1. In Arabic, hypocrisy is called *nifāq*, and a hypocrite is a *munāfiq*.
2. Chapter 63 of the Qur'ān is called *Sūrat al-Munāfiqūn* (The Hypocrites).
3. Hypocrisy is a major sin in Islam, and the hypocrites will be punished in Hellfire, unless they repent sincerely and reform themselves.

# LEADERSHIP IN ISLAM

## LEARNING OBJECTIVES



1. What is the Islamic perspective on leadership?
2. How should a leader behave with those who are under him/her?

## MY NOTES



## ISLAMIC PERSPECTIVE ON LEADERSHIP

Leadership in Arabic is called *riyāṣah* and love for leadership is therefore called *ḥubb al-riyāṣah*.

In one tradition, *Rasūl Allāh* (S) said that disobedience to Allāh (SWT) starts with the love of one of six things, including the love of the world, the love of fame and the love of leadership.

Leadership usually involves a lot of difficulty and hard work. Yet people love it because it gives them attention and praise from others. It may also bring business opportunities and the means to make lots of money. Sometimes a leader may have the illusion that all the praise from those whom he leads is sincere. Usually it is only flattery and quickly turns to criticism if the leader fails to give them what they want.

A true believer is quite happy to remain unknown, because he or she seeks comfort and security from Allāh (SWT) only. If he or she does take up positions of authority, it is only out of a sense of duty and to guide and serve the community. There is no greed or competition against others to get votes and to prove that one is better than others.

When they are called upon to serve, the faithful (*mu'minīn*) will volunteer themselves and when they are not, they are quite happy working for Allāh (SWT) behind the scenes.



## ACTIVITY



List 2 qualities of a good leader and 2 qualities of a bad leader. Can you name a few good leaders?

## IMPORTANCE OF LEADERSHIP

When one becomes a leader, they take on a great responsibility. In the eyes of Allāh (SWT) they are now held accountable. If the community or society they lead becomes more corrupt or sinful, they will be questioned about it on the Day of Judgement. If the leader sleeps with a full stomach while even one of those he leads sleeps hungry, he is also held accountable. That is why Imām ‘Alī (A) said a leader is like one who rides on the back of a lion. Others may envy and admire him but only he knows the danger.

A person who takes up leadership but does not have the courage to speak or stand for the truth will very easily resort to backbiting, lying, cheating, bribing and other such sins in order to overcome challenges and keep everyone happy.

Being a leader is not a bad thing. Leadership is commendable and even *wājib*, provided we find ways to do it with *taqwā* (God-consciousness) and sincerity (*ikhhlāṣ*). If we have the courage to stand up for truth and the sincerity to serve Allāh (SWT) alone then leadership is in fact even more commendable than other *mustahab* acts of worship. This is because a worshipper only benefits himself or herself whereas a leader moulds and changes a society and reforms the whole community.

We could say that if a person has the right qualities to lead a community (such as the qualities of *taqwā* and religious knowledge) and the people are willing to follow him, then it may even be *wājib* for him to take up the leadership position especially if by not doing so, other corrupt individuals will take over and harm the community or nation.

### IN SUMMARY



1. *Rasūl Allāh* (S) said that disobedience to Allāh (SWT) comes from love of six things. Mention three.
2. Why is leadership a good quality and very important for a community?
3. How should a good leader behave?

### DID YOU KNOW?



Imām ‘Alī (A) was a fair and just leader. One day, Ṭalḥah and Zubayr (companions of *Rasūl Allāh* (A)) came to visit him at night. Imām (A) was doing some official work in the candlelight. He welcomed them and switched off the candle, then lit another candle. The companions were surprised to see this and asked Imām (A) why he changed candles. Imām (A) replied:

***“The first candle was bought from the treasury. For as long as I was doing official work, I used it. Now that I am doing personal work (meeting my visitors), I have switched on the candle bought from my own money.”***

### KEY POINTS



1. Leadership is called *riyāsah* in Islam.
2. Leadership is very important as it benefits the community. However, we should be careful not to love leadership so much that it harms us as well as the people we lead.
3. We should always lead with sincerity, kindness and truth.

# SICKNESS AND DISABILITY

## LEARNING OBJECTIVES



1. What is the Islamic perspective on sickness and disability?
2. What are the main causes of illness and disability?

## MY NOTES



## ISLAMIC PERSPECTIVE ON SICKNESS AND DISABILITY

One of the most common causes of illness is often due to our own actions. Allāh (SWT) has made the universe such that every effect has a cause. Therefore, every illness has a cause behind it. If we do not take care of our health, we will develop an illness. For example, a person who eats too much sugar and oily or fried food may develop diabetes or heart disease. Similarly, eating food without washing it first may lead to food poisoning. In such cases, it is not Allāh (SWT) who causes illness. We often cause it ourselves.



Suffering from illness and disability may also be a test from Allāh (SWT). He always tests the believers. This brings us closer to Him, as we pray to Him for a quick and complete recovery, and remember His blessings when we are healthy and well.

Allāh (SWT) says in the Qur'ān:

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ



*and when I get sick, it is He (Allāh) who cures me [26:80]*

All of Allāh (SWT)'s actions are based on wisdom. He does not do anything without a reason. Sometimes, we may see a small child suffering from an illness, or see someone with a disability and think to ourselves: **"Why does Allāh do this to people? What did they do wrong to deserve such suffering?"**

There are two ways of looking at such questions. Firstly, when we see people suffering, we are being given an opportunity to help them. Perhaps they are suffering because no one is helping them, and not because Allāh (SWT) is making them suffer.

Secondly, there may be a very good reason for their illness or disability which we may not be aware of. We may see it as suffering, but in fact it may be beneficial for that person.

Allāh (SWT) says in the Qur'ān:

فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا...



*maybe you dislike something while Allāh places in it an abundant good. [4:19]*

## ACTIVITY



Perform a role play in class to demonstrate what you would do or how you would behave when you visit someone who is ill.

## SUFFERING BRINGS US CLOSER TO ALLĀH (SWT)

When people enjoy a lot of ease and comfort, they forget Allāh (SWT) and become lazy and heedless. They begin to think they are powerful and independent of Allāh (SWT) and don't need Him. They may even become proud and arrogant.

Allāh (SWT) says in the Qur'ān:

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَىٰ أَنْ رَأَهُ اسْتَعْفَىٰ



*Indeed man becomes rebellious when he considers himself without need. [96:6-7]*

Illness and disability bring us closer to Allāh (SWT). When we are ill, or anyone else is very ill, we pray to Allāh (SWT) asking Him to provide healing. Similarly, when we see a person with disability, we are reminded of Allāh (SWT)'s blessings on us, for having made us healthy and strong.

**Imām al-Ḥusayn (A) once said that if three things were not there, people would not worship Allāh (SWT): helplessness, sickness and death.**

We must remember that disability is not a curse or punishment from Allāh (SWT). Allāh (SWT) has made everyone different. Some people may have a disability, but may be very clever and gifted in other ways. Allāh (SWT) has made everyone special. It is up to us to find our special talent and work on it to become successful in life.



### IN SUMMARY



1. What are the causes of illness and disability?
2. How does illness and suffering bring us closer to Allāh (SWT)?
3. According to the Qur'ān, Allāh (SWT) cures the sick. Does this mean we should not go to the doctor and not take any medicine, and just pray to Allāh (SWT) for a cure?

### DID YOU KNOW?



Usāmah b. Zayd, a companion of *Rasūl Allāh* (S), fell ill one day so Imām al-Ḥusayn (A) visited him. Imām observed him to be disturbed and in pain, so he said to him, **“Brother, what causes you such pain and worry?”**

“I am burdened by a debt of 60,000 dinars.” he replied. Imām consoled him by saying, **“I take responsibility of clearing your debt.”**

Usāmah persisted, “I fear I may die before my debt is repaid.” Imām said, **“Do not worry! I shall clear your debt before your death.”** Having said this, Imām arranged for his debt to be paid off immediately.

### KEY POINTS



1. We suffer from sickness and disability mostly due to our own actions. However, our pain and suffering may also be a test from Allāh (SWT), or a punishment for our sins.
2. Illness and suffering bring us closer to Allāh (SWT), as we remember Him and pray to Him for a cure.
3. *Du'ā'* for cure should be accompanied by medical treatment.

# ENVY

## LEARNING OBJECTIVES



1. Understand the definition of envy
2. Understand the difference between envy and jealousy

## MY NOTES



## WHAT IS ENVY?

Envy is defined as the desire to have for oneself something possessed by someone else. We have to be careful not to be envious because it would mean that we are not satisfied with what Allāh (SWT) has given us.

Allāh (SWT) says in the Qur'ān:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ  
لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ  
فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا



"And do not be envious of those things which Allāh has given as gifts more freely to some of you than to others; for men shall have of what they earn, and women will have of what they earn: But ask Allāh for his bounty. For Allāh has full knowledge over all things." [4:32]

**There are three kinds of people in this world:**

The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.

The second group of people are those who - when they see other people doing well - work harder to achieve success like their friends. This is a good attitude to have.

The third group of people are those who are never happy with what they have, and always want what others have. This is called envy, and can easily develop into jealousy.



## ACTIVITY



Draw a picture showing a jealous person. What is this person thinking?

## WHAT IS THE DIFFERENCE BETWEEN ENVY AND JEALOUSY?

Although jealousy and envy are often used together, there is a difference between the two.

Envy means to crave someone else's position, or want what others have. For example, when envious people see a rich person, they don't feel happy with what they have and want to be rich like the rich person. Similarly, when they see a clever student, they are not happy with their own ability and talents, and want to be as clever as the other person.

Envy can easily develop into jealousy. A jealous person not only wants to have what others have, but also wishes that others don't have it, or it is taken away from them. They cannot feel happy for others when they see them succeed.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw his neighbour milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and delicious. The man did not like it and felt very angry that his neighbour should have such a good cow.

Then *Shayṭān* came to the man and asked him what the problem was. The man pointed to the cow and said "Look, what a wonderful cow my neighbour has." *Shayṭān* replied, "Is that all, I will give you ten cows like that."

The man answered "I don't want even one cow like that, I just don't want my neighbour to have it!"

This story shows the effect jealousy can have on us.



### IN SUMMARY

1. What is envy?
2. How is it different from jealousy?
3. Why is envy not a good quality?
4. What does the Qur'ān say about those who are envious of others?

### DID YOU KNOW?



One of the miracles of *Nabī 'Īsā* (A) was walking on water. One day, he was travelling with a companion when they came across a river. *Nabī 'Īsā* (A) recited the Name of Allāh (SWT) and started walking on the water. His companion also recited that Name of Allāh (SWT) and started walking on the water. He became envious of *Nabī 'Īsā* (A) and thought to himself, 'There is no difference between me and 'Īsā (A). We can both take Allāh's Name and walk on water'. As soon as he thought this, he fell into the water, and cried out to *Nabī 'Īsā* (A) to save him.

### KEY POINTS



1. Envy is not a good quality because it makes us dissatisfied with what Allāh (SWT) has given us, and makes us want what other have.
2. Envy can easily turn into jealousy, where we not only wish to have what others have got, but we also wish that they no longer have it.
3. We should feel happy when we see others succeed, and work harder so that we are successful too.

# ŞILAT AL-RAḤİM

## LEARNING OBJECTIVES



1. What is *şilat al-raḥım*?
2. What are the benefits of *şilat al-raḥım*?
3. How do we practice *şilat al-raḥım*?

## MY NOTES



## WHAT IS ŞILAT AL-RAḤİM?

وَاتَّقُوا اللَّهَ الَّذِي تَتَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

..and be careful of your duty to Allāh, by Whom you demand one of another (your rights), and (to) the ties of relationship [4:1]

The word “*raḥım*” in Arabic refers to one’s blood relatives.

*Şilat al-raḥım* means to maintain cordial relations with one’s blood relatives. This is *wājib* on all Muslims, even if their blood relatives do not reciprocate (i.e. even if they do not keep relations with you in return).



*Qaṭ‘ al-raḥım*, on the other hand, means to cut relations and ties with one’s blood relatives. This is one of the greatest sins in Islam. The Qur’ān curses people who “cut what Allāh (SWT) has ordered to join”, meaning those who don’t maintain good relations with their relatives. That is why Imām al-Şādiq (A) said: ***“Beware of cutting off relations (with your blood relatives) because I have found them cursed thrice in the Qur’ān.”***



A man once approached *Rasūl Allāh (S)* and asked:



*“What is the worst deed in the eyes of Allāh?”*

*Rasūl Allāh (S)* replied: ***“To associate partners to Allāh.”***

Then the man asked: ***“After this, what is the worst sin?”***

*Rasūl Allāh (S)* said: ***“To cut ties with relatives.”***

*“And after that?”* asked the man again.

*Rasūl Allāh (S)* said: ***“To tell others to do evil and to forbid them from doing good.”***

## ACTIVITY



Recite verses [47: 22-23] with translation. What is Allāh (SWT) telling us in these verses? What is the name of this *sūrah*?

People tend to behave graciously towards their wealthy relatives and avoid the poor ones. Islam does not differentiate between the rich and the poor relatives. What is important is the closeness of relationship. The more closely a person is related to you, the more important and necessary it is to fulfil his or her rights.

Imām Ja'far al-Şādiq (A) has said:

**"Show şilat al-raḥim towards your relatives and the near ones even if it is just by offering a glass of water to them."**



### HOW DO WE PRACTICE ŞILAT AL-RAḤIM?

Part of *şilat al-raḥim* is also to help our relatives when they face difficulties. This may be giving them a loan, helping them find jobs, advising them in matters of religion, and so on.

The simplest kind of *şilat al-raḥim* may be calling them to say *salām* or even conveying our *salām* to them through someone. The least act of *şilat al-raḥim* is to pray for our relatives.

If our relatives approach us for help and we are able to assist, it becomes *wājib* on us to do so. Even if we are not approached directly but come to know that a relative is in difficulty, we must help them. If we fail to do so, we would be guilty of *qaṭ' al-raḥim*.

It is however not *wājib* for a person to help his poor relative if he is not in a position to do so. Also, *şilat al-raḥim* is not *wājib* if it involves an act that is *ḥarām*. For example it is not *wājib* to visit a relative if they don't observe *ḥijāb* or drink alcohol or play music in their homes.

### Q: What are the Benefits of Şilat al-Raḥim?

*Şilat al-raḥim* has worldly advantages as well as benefits in the Hereafter.



Imām al-Şādiq (A) has said:

**Şilat al-raḥim perfects our character. It makes the accounting (Ḥisāb) (of the Hereafter) easy. It increases a person's life and delays death, and it increases sustenance (rizq).**

Remember, *şilat al-raḥim* is *wājib* even with non-Muslim relatives.

### IN SUMMARY



1. What is the meaning of *şilat al-raḥim*?
2. What is the meaning of *qaṭ' al-raḥim*?
3. What are the benefits of *şilat al-raḥim*?
4. What can we do to maintain good relations with our relatives?

### DID YOU KNOW?



Imām Ja'far al-Şādiq (A) once told a companion called Maysar, **"O Maysar, the time of your death has arrived many times but Allāh has postponed (your death) due to your kindness to the relatives and good behaviour towards them."**



### MY NOTES



### KEY POINTS



1. *Şilat al-raḥim* means maintaining good relations with our relatives. This is *wājib* on every Muslim, even if his/her relatives are non-Muslims, or don't want to maintain good relations.
2. The opposite of *şilat al-raḥim* is *qata' al-raḥim*, which means breaking relations with one's relatives. This is a major sin.

# THE MUSLIM UMMAH

## LEARNING OBJECTIVES



1. What does the word “*ummah*” mean?

2. What does the Qur’an say about the *ummah*?

3. How can we maintain unity amongst Muslims?

## MY NOTES



## OUR RELATIONSHIP WITH OTHER MUSLIMS

Muslim unity is one of the goals of Muslim society (*ummah*) and is an obligation upon all Muslims, both individually and collectively. Allāh (SWT) says in the Qur’an:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ



“Verily this (your nation) is one nation, and I am your Lord, so uphold your duty to Me.” (23:52)

Rasūl Allāh (S) always insisted on unity between Muslims. He referred to the Muslims as his *ummah*. He used to say:

“Whoever does not care about the affairs of the Muslims is not one of them”



“Whoever hears a man calling 'O Muslims!' and does not respond is not a Muslim.”



Rasūl Allāh (S) used the example of the human body to describe the Muslim *ummah* - if one part suffers, the entire body will suffer. Similarly, if one group of Muslims is in trouble, all Muslims will feel the effects.



One of Rasūl Allāh (SWT)’s greatest achievements was to unite hundreds of tribes throughout Arabia into a single powerful nation.

Allāh (SWT) reminds the Muslims in the Qur’an:



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ...

Hold fast, all together, to Allāh’s rope, and do not be divided. And remember Allāh’s blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing... [3:103]

## ACTIVITY



In small groups, think of 2 reasons why Muslims are not united, and 2 ways in which you can promote unity.

## HOW DO WE MAINTAIN UNITY AMONG MUSLIMS?

We must first understand why we are all different. Allāh (SWT) says in the Qur'ān:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ ...

*O mankind! Indeed We created you male and female, and made you nations and tribes, so that you may identify yourselves with one another. Indeed the best of you in the sight of Allāh is the one with the most taqwa... [49:13]*

This verse tells us that Allāh (SWT) has created us in different races and cultures so that we get to know each other and benefit from our diversity. We shouldn't think therefore that any one tribe is better than another, such as Arabs being better than non-Arabs. The best in the eyes of Allāh (SWT) is the one who is the most pious.

One of the main reasons for disunity among Muslims is as a result of differences in thought and belief. Allāh (SWT) tells us in the Qur'ān:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ  
وَجَادِهِمْ بِأَلَّتِي هِيَ أَحْسَنُ ۗ ...

*Invite the way of with wisdom and good advice and dispute them in a manner that is best... [16:125]*

If we follow this advice and are polite to each other, we will remain united. Islam does not allow us to insult other Muslims just because some of their beliefs are different from ours.

### IN SUMMARY

1. According to the Qur'ān, what does the word *umma* mean?
2. Why has Allāh (SWT) created us in different colours and races?
3. Why is it important for Muslims to remain united?
4. How can we promote unity among Muslims?

### DID YOU KNOW?



Allāh (SWT) has made seven rights *wājib* upon a *mu'min* towards another *mu'min*: To respect him, love him in his heart, share with him in his property, consider backbiting against him unlawful, visit him in his illness, escort his coffin, and say nothing but good about him after his death.

### KEY POINTS



1. The word *umma* refers to the community of Muslims. *Rasūl Allāh* (S) regularly used this word to refer to his community.
2. In the Qur'ān, Allāh (SWT) tells the believers that they all belong to one united community, so they should remain united.
3. We can promote unity by respecting each other and being helpful to each other.

# CARING FOR ORPHANS

## LEARNING OBJECTIVES



1. Why is it important to care for the orphans?
2. What does the Qur'an say about caring for the orphans?

## MY NOTES



## CARING FOR ORPHANS

Orphans are children who have lost one or both parents. Islam places a lot of importance on caring for the orphans. Allāh (SWT) says in the Qur'an:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا



وَوَالِ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَقُولُوا لِلنَّاسِ حُسْنًا ...

... Worship no one but Allāh, do good to parents, relatives, orphans, and the poor, and speak kindly to people... [2:83]

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ



وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

They ask you as to what they should spend. Say, 'Whatever wealth you spend, let it be for parents, relatives, orphans, the poor, and the traveller (in need).' And whatever good you do, Allāh indeed knows it. [2:215]

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ.



وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

So as for the orphan, do not oppress him; and as for the beggar, do not scold him; and as for your Lord's blessing, proclaim it! [93:9-11]

Rasūl Allāh (S) said:

"In Paradise there is a place called Dār al-farḥ (The Abode of Joy) – none shall enter it except one who brings joy to the orphans of the believers."



## ACTIVITY



Recite verses [107: 1-3] and read their translation. What is Allāh (SWT) teaching us in these verses?

## THE IMPORTANCE OF CARING FOR ORPHANS

In his will Imām ‘Alī (A) said:

*"Allāh, Allāh (i.e. I remind you of Allāh's command) concerning the orphans. That they should never be hungry or lost while you are present. For I heard Rasūl Allāh say: 'One who supports an orphan until his needs are met, Allāh, the Mighty and Glorious, makes Jannah wājib on him because of that; just like He makes hellfire wājib on one who consumes the property of orphans.'"*



Imām ‘Alī (A) also said:

*"If any believing man or woman places their hand on the head of an orphan, out of mercy for them, Allāh would write for them a good deed for every hair that their hand passes through."*



Rasūl Allāh (S) said:

*"When an orphan cries the Heaven shakes, then Allāh says, 'O Angels, Is this the same orphan whose father has been buried in the earth?'"*



*The Angels reply, '(O Allāh) you are the all-knowing.'*

*Then Allāh says, 'O My Angels, bear witness that whoever consoles this orphan and makes him/her happy, I will make him/her happy on the day of Qiyāmah.'"*

Taking care of orphans very important in Islam. Taking away the property of an orphan unjustly is considered a major sin.

We can care for orphans by providing them with food and shelter, and taking care of their property until they are old enough to become independent in life. We can also donate to charities that support orphans. If we cannot afford to help orphans financially, we can volunteer our time at orphanages or help raise funds for them.

### IN SUMMARY



1. What does Allāh (SWT) command us to do with regards to the orphans?
2. What did the *Ma'sūmīn* (A) advise us regarding caring for orphans?
3. What can we do to help orphans?

### DID YOU KNOW?



When *Rasūl Allāh* (S) went on *Mi'rāj*, he saw a group of people who had fire coming out of their bodies. He asked *Jibrā'il* (A) who these people were, and why they were being punished in this way. *Jibrā'il* (A) replied, "They are those who used to take away the property of the orphans."

### MY NOTES



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### KEY POINTS



1. Allāh (SWT) teaches us in the Qur'an to be kind to the orphans, and take care of them.
2. Taking away the property of an orphan unjustly is considered a major sin in Islam.
3. Whoever is kind to the orphans will be rewarded with a special place in *Jannah*.

# SELF-ACCOUNTING

## LEARNING OBJECTIVES



1. What is self accounting?
2. Why is self accounting and self criticism necessary?
3. How should we carry out self accounting and criticism?

## MY NOTES



## WHY IS SELF-ACCOUNTING NECESSARY?

*Rasūl Allāh (S)* was once travelling with his followers when he stopped at a desert where there was nothing growing. *Rasūl Allāh (S)* asked his followers to go and collect wood. They replied that it was a desert – there was only sand around and it was not possible to find any wood in such a place. *Rasūl Allāh (S)* however insisted that they try and find some.

So off they went in search of wood. After a while, they started returning with whatever wood they could find, and placed it in a heap. Soon, there was a very large pile of wood and twigs.



*Rasūl Allāh (S)* used this as a practical lesson and told them that sins are like these twigs that we do not notice at first. When we look at our lives it seems as if we haven't committed many sins. It is only by searching our hearts carefully that we can recollect them all and ask Allāh (SWT) to forgive us. What *Rasūl Allāh (S)* was teaching them, was the importance and art of **muḥāsabah** – which means 'self-accounting' in Arabic.

Is it not better to self-account and find all our 'little' sins now while we can still ask Allāh (SWT) for forgiveness, rather than on the Day of Judgement when it will be too late?

## ACTIVITY



Spend 5 minutes in silence and think about what you did yesterday. If you remember any sins you may have committed, ask Allāh (SWT) to forgive you.

وَأِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ ۗ



...and whether you disclose what is in your hearts or hide it, Allāh will bring you to account for it. [2:284]

## HOW SHOULD WE PERFORM SELF-ACCOUNTING?

*Muḥāsabah* can be done at any time of the day. However, it is best to do it at the end of the day. We should spend a little time every day at bedtime or after our last *ṣalāh* (*ishā*) to think about all our actions that day. We should think of all the sins we may have committed on that day, and ask Allāh (SWT) to forgive us. We should also make it a point not to repeat the same mistakes in the future. If we have not committed any sins that day, we should thank Allāh (SWT) for protecting us from *Shayṭān*.

Imām Mūsā al-Kāẓim (A) has said:

لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ مَرَّةً.



*He who does not take account of his own soul once every day is not one of us.*

Allāh (SWT) takes pride in being the most Merciful and Forgiving and He assures us that if we commit a sin and then ask for forgiveness, He will most definitely forgive us.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ الْذُنُوبَ إِلَّا اللَّهُ  
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ



*And those who, when they commit an indecent act or wrong themselves, remember Allāh, and beg for forgiveness of their sins - and who forgives sins except Allāh? and [those] who do not persist in what they have committed while they know (He forgives them). [3:135]*

### IN SUMMARY



1. What is *muḥāsabah*?
2. Why is it necessary to account for our deeds every day?
3. How can we carry out self accounting?
4. What should we do if we realise we have committed a sin?
5. What should we do if we have not sinned that day?

### DID YOU KNOW?



*Muḥāsabah* is closely associated with ***murāqabah***, which means 'to be watchful' over our actions at all times. If we practice *murāqabah*, we will not commit sins intentionally, because we will always be aware of our actions and their consequences.

### MY NOTES



### KEY POINTS



1. Self accounting is called *muḥāsabah* in Arabic. It means accounting for our actions every day.
2. Self accounting is necessary at the end of each day, because it gives us an opportunity to repent for our sins and better ourselves by not repeating the same mistakes in the future.

# CHARITY IN ISLAM

## LEARNING OBJECTIVES



1. What is the Islamic perspective on charity?
2. What are the benefits of giving in charity?

## MY NOTES



## ISLAMIC PERSPECTIVE ON CHARITY

Allāh (SWT) commands us to give regularly in charity out of what He has given us. He also reminds us that what we give others is from Allāh (SWT), so He is in fact the real Giver. He is only giving it to others through us so that we may have an opportunity to do good and to purify ourselves:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

*O you who have faith! Spend out of what We have provided you before there comes a day on which there will be no bargaining, neither friendship, nor intercession. And the faithless—they are the wrongdoers. [2:254]*

Allāh (SWT) also reminds us that we do not lose out when we are charitable to others. It is only we who benefit because whatever we give in Allāh (SWT)'s way will be given back to us in one way or another.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

*And whatever wealth you spend, it is for your own benefit, as you do not spend but to seek Allāh's pleasure, and whatever wealth you spend will be repaid to you in full, and you will not be wronged. [2:272]*

Rasūl Allāh (S) said:

*"The land on the Day of Judgement will be (hot like) fire except for the shade of a mu'min (faithful Muslim). If he or she gives charity, it will shade him or her."*

Imām 'Alī (A) said:

*'Blessed is one who gives out his excess wealth but withholds his excess speech.'*



## ACTIVITY



Discuss this thought provoking ḥadīth of Imām 'Alī (A) in groups:

"You are in greater need to give what you have earned than the needy person who agrees to take and receive your charity and wealth."

What is the Imām teaching us in this ḥadīth ?

## WHAT WE GIVE AWAY WILL BENEFIT US IN THE HEREAFTER

If we hoard our wealth and just keep it for ourselves, it will be of no use to us after we die. On the other hand, if we give in the name of Allāh (SWT) and for His sake, He will give it back to us in the Hereafter, so we will continue benefitting from it even after death.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ



*That which is with you will be spent but what is with Allāh shall last, and We will surely pay the patient their reward by the best of what they used to do. [16:96]*

Imām ‘Alī (A) said:

**“You have nothing to benefit from your worldly life except what you spend of it for your Hereafter.”**



**“Whatever extra you have, send it forward (for yourself in the Hereafter) and do not delay...”**



Rasūl Allāh (S) once asked his companions, **“Who amongst you loves the wealth of his heirs (those who will inherit from you) more than his own wealth?”**

The companions said, **“None of us. We all love our own wealth.”** So Rasūl

Allāh (S) said, **“Then know, your wealth is what you send forward (for yourself through charity) and the wealth of your heirs is what you keep (because that will be left behind when you die and taken by them).”**



‘Ā’ishah, one of the wives of Rasūl Allāh (S) narrates: “We once slaughtered a sheep and gave it in charity. Then Rasūl Allāh (S) asked, **‘What is left of it?’** and I (‘Ā’ishah) said, **“Nothing is left except a shoulder piece.”** Rasūl Allāh (S) said, **“All of it is left except the shoulder piece.”** This means that whatever we give in charity is in fact left for us to benefit from in the Hereafter.

## DID YOU KNOW?



One day, Imām al-Ṣādiq (A) asked one of his sons Muḥammad, *“How much have you saved?”* He replied: *“40 dinars.”* The Imām said, *“Give it in charity.”* His son replied, *“This is all I have. If I give it in charity I will have nothing left.”* Imām insisted: *“Give it in charity and Allāh will reward you. Do you not know that for everything there is a key, and the key to sustenance is charity?”* Muḥammad gave the 40 dinars in charity. Hardly ten days had passed when 4,000 dinars was presented to the Imām. Turning to his son Muḥammad, he said: *“My Son! We gave 40 dinars in the path of Allāh and He gave us 4,000 dinars.”*

## KEY POINTS



1. When we give in charity, we are simply sharing what Allāh (SWT) has given us.
2. Whatever we give in the way of Allāh (SWT) will come back to us in one way or another
3. Whatever we spend in Allāh (SWT)’s way will benefit us in the Hereafter. Whatever we hoard for ourselves will not benefit us after death.

## IN SUMMARY



1. Why is charity very important in Islam?
2. How will giving in charity benefit us in this world?
3. How will giving in charity benefit us in the Hereafter?
4. “What we give away in charity benefits us more than what we keep for ourselves.” What does this statement mean?



# TĀRĪKH

## What is *Tārīkh*?

*Tārīkh* is an Arabic word meaning history. In this chapter, we will specifically look at the history of Islam. This dates back to the very beginning of creation. Our journey into Islamic history will take us through the creation of the universe, the creation of *Nabī Ādam* (A) (the first man), the *anbiyā'* of Allāh (SWT), the *sīrah* of the Holy Prophet (S), the lives of the *Ma'şūmīn* (A), and Islam today.

## This Chapter Consists Of:

### ***Qiṣaṣ al-Anbiyā'***

This part looks at the stories of the Prophets before *Rasūl Allāh* (S). *Qiṣaṣ* is an Arabic word. It means stories. *Anbiyā'* is the plural of *Nabī*, meaning “prophets”.

### ***Rasūl Allāh* (S)**

This part looks at the *sīrah* of *Rasūl Allāh*, meaning “the life of Prophet Muḥammad (S)”.

### **The *Ma'şūmīn* (A)**

In this part, we study the lives of *Sayyidah Fātiḥah* (A) and the *A'immah* (A). *Ma'şūmīn* is the plural of *Ma'şūm*, which means “one who does not sin” (infallible). *A'immah* is the plural of *Imām*.

### **Places of interest**

This part takes us through the history of various places that shaped the history of Islam.

### **People in focus**

This section is dedicated to the lives of people who made a significant impact (positive or negative) on Islam.

### ***Tārīkh* in Qur'ān**

The Qur'ān is full of historical anecdotes from which we can learn lessons. This part looks at some of these Qur'ānic stories

### **Paving the way**

This part tells us how we can take lessons from history to prepare for the coming of the 12th *Imām* (A).

## Why Study *Tārīkh*?

In numerous places in the Qur'ān, Allāh (SWT) narrates the stories of the past people, and asks us to ponder over them so that we may learn lessons from them. Our history tells us who we are, where we come from, and where we are headed.

*Dear Lord,*

*Guide us in understanding the history of Islam so that we may learn lessons from the stories of the Prophets, and other parables in history. May this also give us a clearer direction for our future.*

# QIŞAŞ AL-ANBIYĀ' : NABĪ AYYŪB (A)

## LEARNING OBJECTIVES



1. Who was *Nabī Ayyūb (A)*?
2. What was his mission?
3. What lessons can we learn from his life?

## MY NOTES



## NABĪ AYYŪB (A)

*Nabī Ayyūb (A)* was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people. He was very generous with his wealth. He took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. He was also very grateful to Allāh (SWT) for all the blessings he enjoyed.

*Shayṭān* once said to Allāh (SWT):

***"Ayyūb is such a nice person and obeys You only because of all Your blessings. If You allow me to make him suffer, he will not be such an obedient servant to You."***

Allāh (SWT) trusted *Nabī Ayyūb (A)* and knew how patient and faithful he was, so He allowed *Shayṭān* to test *Nabī Ayyūb (A)*. *Shayṭān* began destroying everything that *Nabī Ayyūb (A)* owned. His animals died, his land was destroyed and all his children died one after the other. However, all this only made *Nabī Ayyūb (A)*'s faith in Allāh (SWT) stronger. He showed a lot of patience and turned to Allāh (SWT) in prayer.

Then *Nabī Ayyūb (A)* fell sick. He had all kinds of illnesses and all the people began saying *Nabī Ayyūb (A)* must have done something very bad to suffer so much. He lost all his friends and the people of the town told *Nabī Ayyūb (A)* to leave and never come back. *Nabī Ayyūb (A)* left the city and passed his time in the wilderness praying to Allāh (SWT). Only his loyal and faithful wife went with him to look after him.

*Shayṭān* even tried to suggest to *Nabī Ayyūb (A)*'s wife to convince him to turn away from Allāh (SWT) and he would be cured, but *Nabī Ayyūb (A)* was very loyal to Allāh (SWT). He prayed to Allāh (SWT) to keep *Shayṭān* away from him and to remove from him all his suffering.

*Nabī Ayyūb (A)* passed his test. No matter how much he suffered in this world, he would never stop loving and obeying Allāh (SWT). Allāh (SWT) told him to stamp his foot on the ground and a stream of water gushed out. Then He told him to wash himself with the cool and refreshing water and to drink it, and he would be cured. Then He blessed *Nabī Ayyūb (A)* with more children, wealth, land and animals.



## ACTIVITY



List three different ways in which Allāh (SWT) tests us.

## LESSONS FROM THE LIFE OF NABĪ AYYŪB (A)

When we see a person suffering, we should not assume that it is because he or she is bad or has done something wrong. Sometimes it is because they are very good and Allāh (SWT) is testing them.

We should never stop trusting Allāh (SWT) or believing in Him and praying to Him for help just because we are suffering. If we keep our faith in Allāh (SWT) then in the end, He will remove our suffering and give us something even better than before.

Allāh (SWT) says in the Qur'ān:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ  
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ  
عِنْدِنَا وَذَكَرَىٰ لِلْعَابِدِينَ



*And Ayyūb (A), when he called out to his Lord: Harm has afflicted me, but You (Allāh) are the most Merciful of the merciful. Therefore We responded to him and took away his difficulties, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers. [21:83-84]*

For a true believer, obeying Allāh (SWT) should be more important than wealth, health and friends.

We should be patient when we are suffering and we should be grateful and thank Allāh (SWT) constantly when we are at ease, in comfort and enjoying Allāh (SWT)'s blessings.



When Allāh (SWT) loves a person very much, He tests them by taking away some of the things they love so that they will come closer to Allāh (SWT).

### IN SUMMARY



1. What were the qualities of Nabī Ayyūb (A)?
2. What did Shayṭān say to Allāh (SWT) regarding Nabī Ayyūb (A)?
3. Why did the people ask Nabī Ayyūb (A) to leave their city?
4. How did Nabī Ayyūb (A) react when he started losing his wealth and children?
5. What lessons can we learn from his life?

### DID YOU KNOW?



Nabī Ayyūb (A)'s story is a great example of patience and trust in Allāh (SWT). Whenever a person is very patient, people say "he has the patience of Nabī Ayyūb (A)!"

### KEY POINTS



1. Nabī Ayyūb (A) was a very wealthy man, and had a lot of children.
2. He was very generous and took great care of the orphans and the poor.
3. Shayṭān once said to Allāh (SWT) that Nabī Ayyūb (A) was a good person only because he was wealthy. To prove Shayṭān wrong, Allāh (SWT) tested Nabī Ayyūb (A) by taking away his wealth and children, and making him ill.
4. All the hardships did not change Nabī Ayyūb (A)'s strong faith in Allāh (SWT).

# QIṢAṢ AL-ANBIYĀ' : NABĪ 'ĪSĀ (A)

## LEARNING OBJECTIVES



1. The miraculous birth of Nabī 'Īsā (A)
2. The mission of Nabī 'Īsā (A)
3. The miracles he performed
4. He is alive and will reappear with Imām al-Mahdī (A).

## MY NOTES



## NABĪ 'ĪSĀ (A)'S MIRACULOUS BIRTH

Nabī 'Īsā (A) is one of the five *Ūlū'l-'Azm* prophets. His birth was miraculous because he was born without a father. His mother is the Holy lady Maryam.

Nabī 'Īsā (A) was very special. When he was born, the people of the town were very surprised, because his mother Maryam was not married. They asked her how she could have a child when she was not married. She pointed to Nabī 'Īsā (A), her new born baby, who said:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا.  
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ  
مَا دُمْتُ حَيًّا. وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا  
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا.  
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ.



“...Indeed I am a servant of Allāh!

He has given me a Book and made me a prophet. He has made me blessed, wherever I may be, and He has commanded me to the prayer (ṣalāh) and to [give] charity as long as I live, and to be good to my mother, and He has not made me harsh and wretched. Peace is on me the day I was born, and the day I die, and the day I am raised alive.” Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt. [19:30-34]

All the people were shocked to hear the baby speak. This was a miracle.

Some people believe that Nabī 'Īsā (A) is God's son because of his miraculous birth. Allāh (SWT) says in the Qur'an:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ  
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ



The example of 'Īsā to Allāh is like the example of Ādam.

He created him (Ādam) from dust (without a father or mother) then He said to him, 'Be!' and he was! [3:59]

## ACTIVITY



Nabī 'Īsā (A) is one of the five *Ūlū'l-'Azm* prophets and is still alive. List the names of the other *Ūlū'l-'Azm* prophets, and the prophets who are still alive.

## NABĪ ʿĪSĀ (A) IS STILL ALIVE

*Nabī ʿĪsā (A)* lived a simple life. He wore simple clothes and ate simple food. He would walk from place to place inviting people to worship Allāh (SWT) and do good deeds. A small group of people became very close disciples of *Nabī ʿĪsā (A)* and were always with him. They are called *ḥawāriyyūn* in Arabic.



Some leaders of the Banū Isrāʾil did not like *Nabī ʿĪsā (A)* because they were afraid of losing their followers. They plotted to kill him. However, Allāh (SWT) saved him, and raised him to the heavens. When the soldiers came to arrest him, they saw another man who they thought was *Nabī ʿĪsā (A)*, so they arrested and crucified him.

Allāh (SWT) says in the Qurʾān:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ  
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي  
شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ  
وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا



*And their saying (boastfully), "Indeed we killed the Messiah, ʿĪsā son of Maryam, the Messenger of Allāh." They did not kill him, and they did not crucify him. It was made to appear to them (that they had)... and they most certainly did not kill him.*

*Rather Allāh raised him up to Himself; and Allāh is All-mighty, All-wise. [4:157-158]*

*Nabī ʿĪsā (A)* is still alive, and will return with Imām al-Mahdī (A) to establish peace and justice in the world.

## IN SUMMARY



1. *Nabī ʿĪsā (A)* was born without a father. Does it mean he is the son of God?
2. Which divine book was revealed to *Nabī ʿĪsā (A)*?
3. What miracles did Allāh (SWT) give *Nabī ʿĪsā (A)*?
4. When will *Nabī ʿĪsā (A)* return?

## DID YOU KNOW?



Allāh (SWT) revealed the *Injīl* to *Nabī ʿĪsā (A)*, and gave him special abilities and miracles. He could bring the dead back to life, cure people with leprosy and blindness, walk on water, create birds out of clay and breathe life into them. He could tell people what they had hidden in their homes and what food they had eaten.

## KEY POINTS



1. *Nabī ʿĪsā (A)* is one of the five *Ūlūʾl-ʿAzm* prophets.
2. He was born miraculously without a father. His mother is **Lady Maryam**.
3. The *Injīl* was revealed to him.
4. Allāh (SWT) raised him to the heavens when the Roman soldiers came to arrest him.
5. He is still alive and will return close to the time of the reappearance of Imām al-Mahdī (A).

# TĀRĪKH IN THE QUR'ĀN

## LEARNING OBJECTIVES



1. Who were the people of Rass?
2. Who were the people of Sabt?

## MY NOTES



## THE PEOPLE OF RASS

Allāh (SWT) says in the Qur'ān:

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا  
وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا



*And 'Ād and Thamūd, and the inhabitants of Rass, and many generations between them. For each of them We drew examples, and each We destroyed completely [25:38-39]*

A man from the tribe of Banū Tamīm came to Imām 'Alī (A) and asked him about the people of Rass.

Imām 'Alī (A) replied:

*"You have asked a question no one has yet investigated. There is no one except me who can give you the answer, because I know the meaning of every verse in the Qur'ān. I also know when, where and why it was revealed. The treasures of knowledge Allāh has given me are unlimited, but there are very few who want to know. The seekers of truth and wisdom shall miss me when they don't find me among them.*

*The people of Rass lived between Azerbaijan and Armenia in towns on the banks of a river, and worshipped the pine tree which Yafas, son of Nabī Nūḥ, planted beside a spring specially created by Allāh for Nabī Nūḥ after the great flood.*



*It was strictly prohibited to use the water of the spring for any purpose because they believed that if the spring dried, their god would die.*

*A prophet from the progeny of Nabī Ya'qūb was sent to them to guide them to the right path, but they did not stop worshipping the pine tree.*

*At last Allāh made the tree die. The people of Rass were so angry they buried the prophet alive in a well. Then Allāh punished them. All of them perished. No one survived."*

## ACTIVITY



In pairs, read verse 7:163-164 with translation. What is Allāh (SWT) saying in these verses?

## THE PEOPLE OF SABT

The people of **Sabt** were from the Banū Isrā'īl. **Nabī Mūsa** (A) was one of the prophets sent to guide them. He told them to reserve one day of the week for worshipping Allāh (SWT) only. On that day, they were not allowed to do anything else. The Banū Isrā'īl requested that Saturday should be the day dedicated to worshipping Allāh (SWT). This day came to be known as the **Sabbath**.

For many years after **Nabī Mūsa** (A), the **Sabbath** was faithfully observed as a religious day. However, in the time of **Nabī Dāwūd** (A), one group of the Banū Isrā'īl broke this Divine rule.

These people were mainly fishermen and fished every day except Saturday because of the **Sabbath**. Allāh (SWT) wanted to test them, so he made catching fish very easy on Saturday compared to other days of the week.

The fishermen were tempted by the easy catches on Saturday and thought of a plan to get around the **Sabbath**. They decided to place nets in the water on Friday to trap the fish. They would then remove the trapped fish on Sunday.

The wise and pious people of the tribe advised these fishermen not to violate the command of Allāh (SWT). However, the fishermen continued disobeying the Divine commandment and even boasted about their clever plan. Finally, the punishment of Allāh (SWT) came down and their faces became like animal faces.

Allāh (SWT) says in the Qur'ān:

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ خَاسِرِينَ

*And indeed you know of those amongst you who transgressed on the Sabbath, so We said to them, "Become apes, despised and hated!" And We made it a lesson for the people of their own times and those who came after them and a guidance for those who guard against evil. [2:65,66]*



### IN SUMMARY

1. What did the people of Rass worship?
2. Why did Allāh (SWT) punish the people of Rass?
3. What is the day of **Sabt** (**Sabbath**)?
4. Why were the people of **Sabt** not allowed to work on the **Sabbath**?
5. How did Allāh (SWT) punish the people of **Sabt**?

### DID YOU KNOW?



The **Sabbath** is still observed by the Jews until today. They dedicate this day (Saturday) to worship God.

### KEY POINTS



1. The people of **Rass** worshipped a pine tree planted by the son of **Nabī Nūḥ** (A). Allāh (SWT) sent a prophet to guide them but they did not listen to him. Allāh (SWT) therefore caused the pine tree to die. The people of **Rass** were angry and buried their prophet alive, so Allāh (SWT) punished them. None of them remained alive.

2. The people of **Sabt** were from the Banū Isrā'īl. They disobeyed Allāh (SWT) by fishing on the day of **Sabt** (**Sabbath**). The day of **Sabt** was for worshipping Allāh (SWT) only.

3. Allāh (SWT) punished them by turning their faces into apes.

# RASŪL ALLĀH (S) - PART 1

## LEARNING OBJECTIVES



1. Understand that the Muslims initially prayed towards *Bayt al-Muqaddas* before Allāh (SWT) changed the direction of the *qiblah* to the Ka'bah in Makkah.

## MY NOTES



## THE CHANGE OF QIBLAH FOR THE MUSLIMS

The early Muslims prayed facing *Bayt al-Muqaddas* in Jerusalem. Apart from the Muslims, the Jews also prayed towards *Bayt al-Muqaddas*.

*Rasūl Allāh (S)* used to come out of his house at night and look at the heavens, waiting for Allāh (SWT) to reveal something about the direction for prayer for the Muslims. Then Allāh (SWT) revealed the verse:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

*We certainly see you turning your face to the sky. We will surely turn you to a qiblah of your liking: so turn your face towards the Holy Mosque, and wherever you may be, turn your faces towards it! [2:144]*

*Rasūl Allāh (S)* and the Muslims were praying *ṣalāh* when the command came from Allāh (SWT) to change the *Qiblah* from *Bayt al-Muqaddas* in Jerusalem to the Ka'bah in Makkah.

*Rasūl Allāh (S)* therefore turned towards the Ka'bah in Makkah, and all the Muslims turned with him. The *masjid* where this happened is known as **Masjid al-Qiblatayn**, which means *the mosque with two qiblahs*. This *masjid* still exists in Madīnah today.

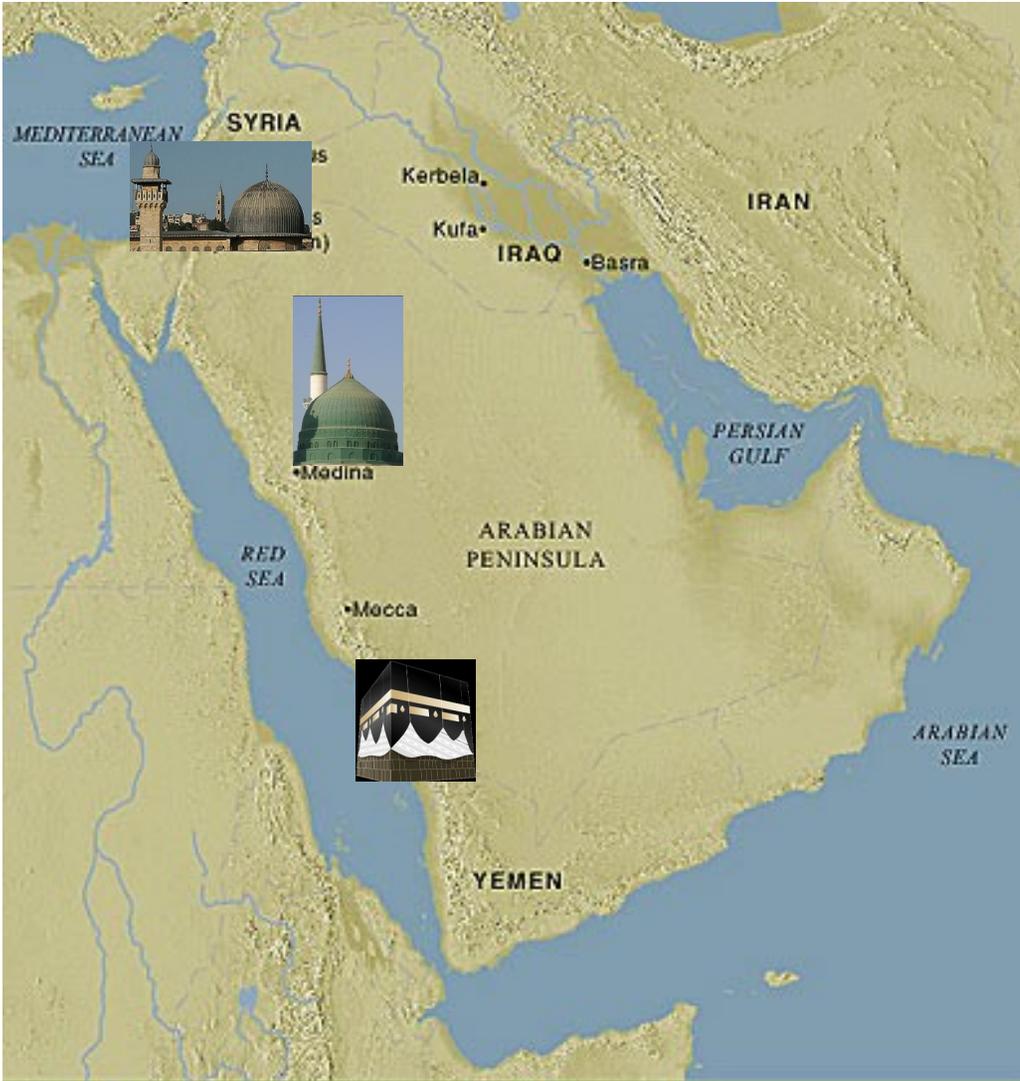


## ACTIVITY



Look at a map of Arabia. Can you locate Makkah, Madīnah and Jerusalem?

## MAP OF ARABIA



*Bayt al-Muqaddas* in Jerusalem is to the North of Madīnah, whereas the Ka'bah in Masjid al-Harām in Makkah is to the South.

It is mentioned in some reports that when Allāh (SWT) commanded *Rasūl Allāh* (S) to change the direction of prayer, he sent Angel Jibrā'īl to guide him to the right direction. *Rasūl Allāh* (S) changed direction from North to South in the middle of prayer.

### IN SUMMARY

1. In which direction did the early Muslims pray?
2. Why did *Rasūl Allāh* (S) and the Muslims wish to have a special *qiblah* for *ṣalāh*?
3. What does “Masjid al-Qiblatayn” mean? How did it get its name?

### DID YOU KNOW?



Masjid al-Qiblatayn is among the three earliest mosques of Islam, along with Masjid al-Qubā' and Masjid al-Nabawī. All three exist until today, and are located in Madīnah.

### MY NOTES



### KEY POINTS



1. The Muslims initially prayed towards **Bayt al-Muqaddas** in Jerusalem.
2. A few months after *Rasūl Allāh* (S)'s *Hijrah* to Madīnah, Allāh (SWT) commanded him to change the **qiblah** (direction of prayer) from *Bayt al-Muqaddas* to the *Ka'bah* in Makkah.
3. *Rasūl Allāh* (S) was praying *ṣalāt al-zuhr* when this command came. The *masjid* where he was praying came to be known as **Masjid al-Qiblatayn** (The mosque with two *qiblahs*).

# RASŪL ALLĀH (S) - PART 2

## LEARNING OBJECTIVES



1. The battle of Badr was the first battle fought by the Muslims

2. The Muslims won this battle because of their strong faith in Allāh (SWT).

## MY NOTES



## THE BATTLE OF BADR

After the *Hijrah*, the Muslims gradually settled into their new lives in Madīnah. They gathered at the Prophet's mosque every day for prayers. They worked together as farmers or traders, and helped one another as much as they could.

However, life for the Muslims was not always peaceful in Madīnah. They had to fight several battles against their enemies. The first of these battles was against the Quraysh of Makkah. It was fought at a place called **Badr**.

The *Hijrah* of *Rasūl Allāh (S)* and the Muslims to Madīnah did not stop the Quraysh of Makkah from plotting to kill him and put an end to Islam. They sent a trade caravan to Syria under the leadership of **Abū Sufyān** (the grandfather of Yazīd), and planned to use the caravan's profits to raise an army to fight the Muslims.

When *Rasūl Allāh (S)* found out that Abū Sufyān was returning from Syria with a caravan full of weapons and money to be used against the Muslims, he decided to stop the caravan. In the meantime Abu Sufyān found out that the Muslims were heading towards him so he sent a messenger to Makkah to inform the Quraysh leaders. On receiving the message, a well-equipped army consisting of 1000 men, 700 camels and 100 horses left Makkah under the command of **Abū Jahl**.

*Rasūl Allāh (S)* only had 313 men with him. The Muslims were poorly equipped. They had only 2 horses and 70 camels. Some of the Muslims had a sword but no shield and others had a shield but no sword. **Imām 'Alī (A)** held the flag of the Muslim army as they headed towards the village of Badr.

Before the Makkah army reached Badr, Abū Sufyān changed his route and sent a message to Abū Jahl saying that caravan was now safe and there was no need to fight. Abū Jahl refused to listen and decided not to turn back but to continue marching towards Madīnah to fight the Muslims.

The two armies met at Badr on 17th *Ramaḍān* 2 AH. The Muslims fought bravely even though they were few in number and ill equipped. Allāh (SWT) helped them because of their strong faith, and they won the battle. By the end of the battle, 70 of the Quraysh were killed and 70 more were taken prisoners. Abū Jahl was also killed in this battle. The Muslims lost only 14 men. The 70 Makkans who were taken by the Muslims as prisoners were treated with kindness.



## ACTIVITY



In pairs, read verses 3:123-125 of the Qur'an. What is Allāh (SWT) telling us in these verses?

## ALLĀH (SWT) HELPED THE MUSLIMS AT BADR

Allāh (SWT) says in the Qur'ān:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الثَّقَاتِ فِتْنَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى  
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ  
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ



*There was certainly a sign for you in the two armies that met (at Badr): one force fighting in the way of Allāh and the other faithless, who saw them (the Muslims) visibly twice as many. Allāh strengthens with His help whomever He wishes. There is indeed a moral in that for those who have insight. [3:13]*

The victory against the Quraysh gave greater courage and faith to the Muslims that Allāh (SWT) was on their side because nothing short of a miracle helped them that day. On the other hand, it demoralised the powerful Quraysh clan in Makkah and weakened them because their leaders were killed in this battle.

The victory also sent a powerful message to the neighbouring tribes that Muslims were able to defend themselves.

This battle shows how faithful the early Muslims were. Some of them had to fight against their own fathers, brothers, sons and close relatives for the sake of the Truth.

A lesson for us to learn from this battle is that numbers do not matter. Even physical strength and military power does not matter. When it comes to defending Islam, only faith and trust in Allāh (SWT) matters. If we show courage and obey Allāh (SWT), He guarantees our victory.

### IN SUMMARY



1. Why did the Quraysh send a trade caravan to Syria?
2. Who was the leader of the trade caravan?
3. Who was the leader of the Makkan army that came to fight Rasūl Allāh (S) and the Muslims at Badr?
4. What lessons can we learn from the battle of Badr?

### DID YOU KNOW?



Allāh (SWT) sent 3000 angels dressed as soldiers to help the Muslims fight their enemies in the battle of Badr.

### MY NOTES



### KEY POINTS



1. The **battle of Badr** was the first battle fought by the Muslims.
2. The battle took place in the village of Badr in 2 AH. It was against the Quraysh of Makkah, who had come with a large army to kill the Muslims. Abū Jahl was the leader of this army.
3. Rasūl Allāh (S) only had a few men with him, but they had very strong faith in Allāh (SWT). Allāh (SWT) helped them by sending angels in the form of soldiers, and they won the battle.

# RASŪL ALLĀH (S) - PART 3

## LEARNING OBJECTIVES



1. Understand the reasons for the battle of Uḥud.
2. Understand why the Muslims did not win this battle.

## MY NOTES



## THE BATTLE OF UḤUD

The battle of Uḥud was the second battle of Islam. It took place a year after the battle of Badr, in *Shawwāl* 3 AH. The Quraysh wanted revenge for their loss at Badr and sent a well-equipped army consisting of 3000 soldiers under the command of Abū Sufyān to fight the Muslims. They marched towards Madīnah and fought the Muslims at the foot of Mount Uḥud.

*Rasūl Allāh (S)* had left Madīnah with 1000 men but ‘Abd Allāh b. Ubayy deserted the Muslims with 300 of his men, so *Rasūl Allāh (S)* only had 700 soldiers left.

The Muslims took their position below Mount Uḥud. *Rasūl Allāh (S)* sent some archers to the top of the mountain to protect the Muslims from being attacked from behind. He told them not to leave their post whether the Muslims were winning or losing.

Hind, the wife of Abū Sufyān and mother of Mu‘āwiyah, had also come to this battle to avenge her father and brother who were killed by Imām ‘Alī (A) in Badr. She wanted to kill either *Rasūl Allāh (S)*, Imām ‘Alī (A) or Ḥamzah. She told her slave Waḥshī that if he killed one of them, she would set him free. Waḥshī threw a spear at Ḥamzah, *Rasūl Allāh (S)*'s uncle, and killed him. Hind came to his body and cut out his liver and tried to chew it.

Despite the great loss of Ḥamzah, the Muslims fought bravely and were winning the battle. The Makkans began running away. At this point, the Muslim archers on the mountain thought the war was over. They saw some Muslims collecting the war booty so they ran down the mountain to take their share. Their commander reminded them of what *Rasūl Allāh (S)* had ordered but they didn't listen.

A group of the Makkan army was hiding behind the mountain. When they saw the mountain unguarded, they attacked the Muslims from behind them.



Mountains of Uḥud

## ACTIVITY



In small groups, compare the battles of Badr and Uḥud. What similarities and differences do they have?

## RASŪL ALLĀH (S) IS INJURED AT UHUD

Someone threw a rock at *Rasūl Allāh (S)* and two of his teeth broke. He was also hurt on his forehead and face and began bleeding. Then someone shouted, "*Muḥammad is dead*" and most of the Muslims began running away up the hills and mountains to save their lives. Only a very few people including Imām 'Alī (A) remained with *Rasūl Allāh (S)* to defend him.

In all the confusion, 70 Muslims were martyred. Abū Sufyān shouted to the Muslims and said, "*this is in revenge for Badr!*" and then they retreated and went back to Makkah.

*Rasūl Allāh (S)* collected all the Muslim martyrs and prayed over the body of each one of them before burying them at Uḥud. He was deeply saddened by the loss of his uncle Ḥamzah, and grieved for a long time.

After returning to Madīnah, some of the Muslims wondered why Allāh (SWT) did not help them by sending angels like He did in the Battle of Badr. Allāh (SWT) revealed *āyah* of the Qur'ān to *Rasūl Allāh (S)* telling the Muslims that if they had kept their promise to obey *Rasūl Allāh (S)* then He would certainly have helped them but they suffered because of their own greed and disobedience.

Allāh (SWT) also scolded the Muslims for running away just because they thought *Rasūl Allāh (S)* had been killed:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ  
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

*Muḥammad is but a messenger; (other) messengers have passed before him. If he dies or is killed, will you turn back on your heels? Anyone who turns back on his heels (and flees) will not harm Allāh in the least, and soon Allāh will reward the grateful. [3:144]*

### IN SUMMARY

1. Why did the Quraysh of Makkah come to fight the Muslims at Uḥud?
2. Who was Hind? Why was she at Uḥud?
3. Why did the Muslims not win this battle?
4. What is the *Dhū'l-fiqār*?

### DID YOU KNOW?



Imām 'Alī (S)'s sword broke in the battle of Uḥud so the angel Jibrā'īl brought a new sword to *Rasūl Allāh (S)* who gave it to Imām 'Alī (A). This sword was called ***Dhū'l-fiqār*** and remained with Imām 'Alī (A) until the end. Jibrā'īl praised Imām 'Alī (A) by saying:

**"Lā fatā illa 'Alī, lā sayf illa Dhū'l-fiqār"**  
"There is no hero like 'Alī and no sword like ***Dhū'l-fiqār!***"

### KEY POINTS



1. The Quraysh came to fight the Muslims in Uḥud one year after losing the battle of Badr. They wanted revenge for their loss at Badr. They were led by Abū Sufyān.
2. The Muslims did not listen to *Rasūl Allāh (S)*'s command and left their position. Many of them ran away from the battlefield because they thought *Rasūl Allāh (S)* had been killed. This is why they suffered defeat in this battle.
3. Ḥamzah, *Rasūl Allāh (S)*'s uncle, was martyred in this battle.

# RASŪL ALLĀH (S) - PART 4

## LEARNING OBJECTIVES



1. An introduction to the battle of *Aḥzāb*.
2. An introduction to the battle of Khaybar.

## MY NOTES



## THE BATTLE OF AḤZĀB

Two years after the battle of Uḥud, the Quraysh of Makkah decided to attack again. This time, they were determined to wipe out the Muslims once and for all. They gathered an army of ten thousand soldiers under the leadership of Abū Sufyān.

The Muslims, however, were intent not to be defeated. As soon as they heard about the Makkan army, they began to prepare a clever plan. Salmān al-Fārsī advised them to dig a deep trench (called *khandaq* in Arabic) around the unprotected parts of Madīnah. They hoped the trench would stop the Makkans from invading Madīnah.

*Rasūl Allāh (S)* was the first person to start digging. As his pick-axe hit to earth, the air was filled with shouts of "*Allāhū Akbar!*" The sand flew in all directions as the Muslims joined *Rasūl Allāh (S)* in digging the trench. The line of men digging stretched as far as the eyes could see. They worked day and night to complete the trench.

When the Makkan army arrived, they were surprised to see the trench. They had never seen anything like it before. Their horses started falling into it, and they could not cross it to attack the Muslims. Abū Sufyān was not going to give up so easily. He asked his men to survey the trench to find a narrow place where they could cross over.

‘Amr ibn ‘Abd al-Wudd al-‘Amrī, Abū Sufyān’s strongest soldier, found a narrow part of the trench and managed to jump over it. He challenged the Muslims to fight him, but they were afraid of him. Imām ‘Alī (A) was the only person ready to confront him. He fought bravely and killed ‘Amr.

This was a big blow for the Makkan army. They had failed to cross the trench, and lay siege to Madīnah. Many days passed, and both sides started running out of food. As the nights became colder, the hungry and tired soldiers could not take it anymore. *Rasūl Allāh (S)* went up a hill and prayed to Allāh (S) for help. Soon, a fierce storm raged outside Madīnah. It uprooted the tents of the enemy, causing their belongings to fly in the air while striking fear in their hearts. They started leaving for Makkah. This was a great defeat for them, and they never tried to attack Madīnah again.

This battle came to be known as the **battle of Ahzāb** (the allies) because the enemies were made up of an alliance of different tribes. It is also called the **battle of Khandaq** (the trench).

## ACTIVITY



Which *sūrah* in the Qur’ān is named after the battle of *Aḥzāb*? Read verse 9 of this *sūrah*. What does it say?

## THE BATTLE OF KHAYBAR

*Rasūl Allāh* (S) knew that unless the Muslims took steps to defend themselves, they would be defeated by their enemies. Among those who were hostile to the Muslims were the people of Khaybar. They had helped the Makkans fight the Muslims in the battle of *Aḥzāb*. If there were to be peace, the fortresses of Khaybar would have to be conquered.

The Muslim army arrived at Khaybar in the darkness of the night. As they stood before the fortresses, they looked at the thick, solid walls and wondered if they would ever be able to break through.

In the morning, the people of Khaybar realised the presence of the Muslim army, and started shooting arrows at them from the forts. The Muslims fought bravely and started conquering one fortress after another. After many days of fighting, only one fortress remained. It was the strongest of them all.

That evening, *Rasūl Allāh* (S) held the flag of his army and said to the Muslims, **"Tomorrow I shall give this flag to a person who loves Allāh and Rasūl Allāh, and is loved by Allāh and Rasūl Allāh. Allāh will give us victory at his hands. He is a brave man who never turns his back to the enemy and never runs away from the battlefield."** Everyone wondered who this man would be.

The next morning, *Rasūl Allāh* (S) gave the flag to Imām 'Alī (A). He told him to ask the chiefs of the fort to accept Islam. If they refused, they should surrender and live freely under Muslim protection and pay tax to the Muslim State. If this offer was also refused, then he should fight them.

The people of *Khaybar* refused to surrender. Imām 'Alī (A) fought them and conquered the fort.

(Image: Ruins of Khaybar)



### IN SUMMARY

1. Why did the Muslims dig a trench around Madīnah?
2. Why is the battle of *Khandaq* also known as the battle of *Aḥzāb*?
3. Who conquered the last and the strongest fort of Khaybar?
4. In the battle of *Aḥzāb*, why did Imām 'Alī (A) not kill 'Amr when he spat on him?

### DID YOU KNOW?



In the battle of *Aḥzāb*, Imām 'Alī (A) threw 'Amr to the ground and was going to kill him when 'Amr spat on him. Imām 'Alī (A) left him alone and allowed him to stand and fight again. Later on, he was asked why he let 'Amr go the first time. He said, **"I did not want to kill him for my own anger. I wanted to kill him only for Allāh's sake."**

This showed that even in battle and in danger, Imām 'Alī (A) never forgot why he was doing what he was doing.

### KEY POINTS



1. The **Quraysh** of Makkah formed alliances (*Aḥzāb*) with other tribes, including the people of **Khaybar**, and raised a huge army to fight the Muslims.
2. *Salmān al-Fārsi* advised the Muslims to dig a trench (*Khandaq*) to protect themselves against the Makkan army.
3. The Muslims were victorious in the battle of *Aḥzāb* (also called the battle of *Khandaq*).
4. In 7 AH, they marched to the fortresses of Khaybar and conquered them, eliminating any future attacks from the people of Khaybar.

# RASŪL ALLĀH (S) - PART 5

## LEARNING OBJECTIVES



1. *Hajj* was made *wājib* on Muslims in 5 AH.
2. *Rasūl Allāh* (S) prepared to go for *Hajj* in 6 AH but the Quraysh did not allow the Muslims to enter Makkah.
3. The Muslims performed their first '*Umrah*' in 7 AH.

## MY NOTES



## THE MUSLIMS PREPARE FOR *Hajj*

In the 5th year after *Hijrah*, *Rasūl Allāh* (S) received a command from Allāh (SWT) declaring the pilgrimage to Makkah (*Hajj*) *wājib*. *Rasūl Allāh* (S) announced to the Muslims that he intended to leave Madīnah in the month of *Dhū'l-Qa'dah* the following year to go to Makkah for *Hajj*.



The *Muhājirūn* who had migrated from Makkah to Madīnah with *Rasūl Allāh* (S) were delighted at this opportunity to return to their hometown. The *Anṣār*, who were the original residents of Madīnah, were also keen to undertake this blessed journey. About 1400 Muslims prepared to accompany *Rasūl Allāh* (S) to Makkah.

When they reached close to Makkah, *Rasūl Allāh* (S) ordered the Muslims to stop and pitch their tents. He then sent a message to the Quraysh that he wished to enter Makkah to perform *Hajj*. However, the Quraysh refused the Muslims to enter Makkah. *Rasūl Allāh* (S) did not wish to fight with them and wanted to settle the matter peacefully. He therefore signed a peace treaty with the Quraysh. This treaty is called the **Treaty of Ḥudaybiyyah**.

One of the conditions of the Treaty of Ḥudaybiyyah was that the Muslims would be permitted to visit Makkah the following year for '*Umrah*' and would be allowed to stay there for three days to carry out their religious duties. After a year had passed, *Rasūl Allāh* (S) once again told the Muslims to prepare for '*Umrah*'. 2000 Muslims put on the *ihrām* and went with *Rasūl Allāh* (S) to Makkah.

The sight of *Rasūl Allāh* (S) with so many Muslims reciting the *talbiyyah* (*Labbayk, Allāhumma Labbayk - Here I am, my Lord, here I am*) as they entered Makkah was so majestic and inspiring that many idol-worshippers decided to join them and become Muslims. As *Rasūl Allāh* (S) did the *tawāf* around the Ka'bah, he ordered all the Muslims to recite with him:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*There is no god but Allāh. He is only One. He has acted according to his promise (that the Muslims would visit the Ka'bah soon). He helped His servant and He overcame the (polytheist) allies.*

## ACTIVITY



Read verse 48:27 in pairs. What is Allāh (SWT) telling us in this verse?

## RASŪL ALLĀH (S) AND THE MUSLIMS PERFORM 'UMRAH

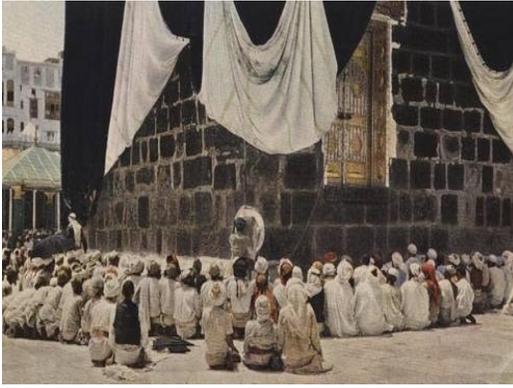
The presence of the Muslims in Makkah was so great that they in fact took control of the whole place, including **Masjid al-Harām**, the Ka'bah and the Hills of *Şafā* and *Marwāh*. Seeing the Muslims perform their 'Umrah made the Quraysh leaders realise that Islam was here to stay and nothing could now stop this great religion.

When it was time for *şalāh*, Bilāl gave the *adhān* from the top of the Ka'bah. It was very hard for the Quraysh leaders to see a black slave standing on the Ka'bah and speaking against their gods and idols by saying:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

*I bear witness that there is no god but Allāh!*

When the 'Umrah was over, the *Muhājirūn*, who had not seen their homes and families in Makkah for over 7 years, went home to meet their families. They took their Muslim brothers from Madīnah (the *Anşār*) with them to introduce them to their family and show them hospitality just as the *Anşār* had welcomed them when they migrated to Madīnah.



After three days, *Rasūl Allāh (S)* ordered the Muslims to keep their promise and leave Makkah to return to Madīnah.

The short visit of the Muslims left a deep impression on the minds of the Makkan citizens. Those who had not yet embraced Islam were now very keen to learn more about Islam.

### IN SUMMARY

1. In which year did Allāh (SWT) make *Ḥajj wājib* on the Muslims?
2. Why did *Rasūl Allāh (S)* sign the treaty of *Ḥudaibiyyah* with the Quraysh?
3. What is the *talbiyyah*?
4. What effect did the 'Umrah have on the Quraysh of Makkah?

### DID YOU KNOW?



*Sūrat al-Faṭḥ* (*sūrah* no. 48 of the Qur'ān) was revealed following the Treaty of *Ḥudaybiyyah*. In this *sūrah*, Allāh (SWT) refers to the treaty as a clear victory for the Muslims.

### KEY POINTS



1. Allāh (SWT) made *Ḥajj wājib* on the Muslims in 5 AH.
2. *Rasūl Allāh (S)* prepared to go for *Ḥajj* in 6 AH. He was accompanied by 1400 Muslims.
3. The Quraysh did not allow the Muslims to enter Makkah for *Ḥajj*.
4. *Rasūl Allāh (S)* signed a peace treaty with the Quraysh, allowing the Muslims to come to Makkah the following year (7 AH) to perform 'Umrah for 3 days.
5. The 'Umrah had such a deep impact on the people of Makkah that many of them became Muslims.

# RASŪL ALLĀH (S) - PART 6

## LEARNING OBJECTIVES



1. *Rasūl Allāh* (S) wrote letters to neighbouring states and rulers inviting them to Islam.
2. *Rasūl Allāh* (S) showed that Islam was not only a religion for the Arabs but for the whole world.

## MY NOTES



## INVITATION OF FOREIGN STATES TO ISLAM

In the year 7 AH, *Rasūl Allāh* (S) wrote letters to several neighbouring states inviting them towards Islam.

At the time, there were four powerful states around Arabia. These were Persia (Iran), Byzantine (It was called Rome by the Arabs), Egypt and Abyssinia (Ethiopia).

When the Emperor of Persia (Iran) received *Rasūl Allāh* (S)'s letter inviting him to Islam, he became very angry. He tore the letter to pieces and rudely turned the messenger out of his court. He also sent a letter to the ruler of Yemen, who was under him, ordering him to send some men to capture *Rasūl Allāh* (S) and bring him to his court. The ruler of Yemen sent his men to capture *Rasūl Allāh* (S), but when they saw him, they realised that it was impossible to arrest him because he had the support of thousands of Muslims. *Rasūl Allāh* (S) advised them to tell the people of Yemen to come out of Persian control and accept Islam. The officers were so impressed with the miraculous knowledge of *Rasūl Allāh* (S) that they accepted Islam and later many people from Yemen also became Muslims.

*Rasūl Allāh* (S) sent another messenger to the Caesar of Rome with a letter of invitation to Islam. The Caesar was impressed with the contents of the letter. After making enquiries in Arabia and discussing with the Roman priests, he was convinced that the message was from the same Prophet whose coming had been foretold in the *Tawrah* and *Injil*. However, he was afraid that if he openly declared himself a Muslim, he would be removed from power by the priests. He wrote a letter to *Rasūl Allāh* (S) expressing his faith and devotion to him and sent to him gifts.

*Rasūl Allāh* (S) also sent a letter to the ruler of Egypt inviting him to Islam. After reading the letter, he thought about it for a long time. He debated with *Rasūl Allāh* (S)'s messenger until he was convinced. However, he was not prepared to give up his position. He wrote a letter of regret to *Rasūl Allāh* (S) and sent some gifts back. When *Rasūl Allāh* (S) received the letter in Madīnah he said, "**He has not accepted Islam because of fear losing his power, but his rule and authority will soon come to an end.**"



## ACTIVITY



*Rasūl Allāh* (S) wrote letters inviting people to Islam. What can you do to spread the message of Islam to others?

## RASŪL ALLĀH (S)'S LETTER TO THE KING OF ABYSSINIA

To the King of Abyssinia (Ethiopia), *Rasūl Allāh* (S) sent two letters with a messenger. In one letter he invited him to Islam. In the other he requested him to allow and make arrangements for the return of Ja'far ibn Abū Ṭālib and the other Muslims who had migrated to Abyssinia.

The King received the messenger of *Rasūl Allāh* (S) with great respect and kissed the letters as a mark of respect before reading them. After reading *Rasūl Allāh* (S)'s letter, he immediately recited the *kalimah* and became a Muslim. He also made arrangements for the Muslims to return to Madīnah.



### IN SUMMARY

1. What were the four powerful states around Arabia at the time of *Rasūl Allāh* (S)?
2. How did the Emperor of Persia respond to *Rasūl Allāh* (S)'s invitation?
3. How did the king of Abyssinia respond to *Rasūl Allāh* (S)'s invitation?

### DID YOU KNOW?



The early Muslims made great sacrifices in spreading the message of Islam. Some tribes living outside Madīnah came to *Rasūl Allāh* (S) and said they wanted to become Muslims. They requested *Rasūl Allāh* (S) to send someone to teach them about Islam. *Rasūl Allāh* (S) sent 10 trained Qur'ān reciters to them, but once they left Madīnah, they were attacked and killed.

### KEY POINTS



1. During the time of *Rasūl Allāh* (S), there were four powerful states around Arabia: Persia, Rome, Egypt and Abyssinia.
2. *Rasūl Allāh* (S) wrote letters to the kings of these states inviting them to Islam. By doing this, *Rasūl Allāh* (S) showed that Islam was for the whole world, not just for the Arabs.
3. *Rasūl Allāh* (S) also sent Muslims to neighbouring tribes to teach people Islam.
4. The early Muslims faced many challenges and made great sacrifices in spreading the message of Islam.

# THE A'IMMAH (A): IMĀM JA'FAR AL-ŞĀDIQ (A)

## LEARNING OBJECTIVES



1. An introduction into the life of Imām Ja'far al-Şādiq (A).
2. We follow the Ja'farī school of thought.

## MY NOTES



## IMĀM JA'FAR AL-ŞĀDIQ (A)

Imām Ja'far al-Şādiq (A) is our 6th Holy Imām. He was known by many titles including **al-Şābir** (The Patient One), **al-Ṭāhir** (The Pure), and **al-Fāḍil** (The Praiseworthy). His most famous title was **al-Şādiq** (The Truthful One). This was because he was so truthful that when he mentioned a *aḥādīth* of *Rasūl Allāh* (S), no one ever doubted it.

## Key Facts

**Birth date:** 17<sup>th</sup> *Rabī' al-Awwal* 80 AH in Madīnah

**Father:** Imām Muḥammad al-Bāqir (A)

**Mother:** *Sayyidah* Farwā

**Wafāt :** 25<sup>th</sup> *Shawwāl* 148 AH

Imām Ja'far al-Şādiq always encouraged his followers to work hard. A person once saw him working in his farm with a shovel while he was sweating. He said to the Imām, "**O Son of Rasūl Allāh, give me the shovel, let me dig for you.**" The Imām refused and said, "**I love a person who works with his own hands and sweats under the hot sun to earn his living.**"



There was a young person working for the Imām. Once Imām sent him for some work but the boy was taking too long to return. When the Imām went looking for him, he found him asleep. The Imām sat besides his head and began fanning him until he woke up. Then he scolded him mildly, like his own son, and told him, "**You sleep during the day and at night? Don't do that. Work during the day and sleep at night.**"

The 'Abbāsīd caliph Manşūr was very jealous of the Imām and tried to bribe him. He invited the Imām to his palace several times so that he could give him bribes in the form of gifts, but the Imām refused to go to him, telling him that he had no need of worldly things. In the end, Manşūr poisoned the Imām.

As the Imām lay on his death bed with his son Imām al-Kāzim (A) next to him, he made his final will and advised his Shī'ah to always remain faithful. He also said that on the Day of Judgment, he will not help anyone who takes the daily prayers lightly. Imām died in his home in Madīnah and is buried in *Jannat al-Baqī'*.

## ACTIVITY



Write down the names of the 12 *A'imma* (A) and as many of their titles as you know. Include the meanings of the titles.

## THE JA'FARĪ SCHOOL OF THOUGHT

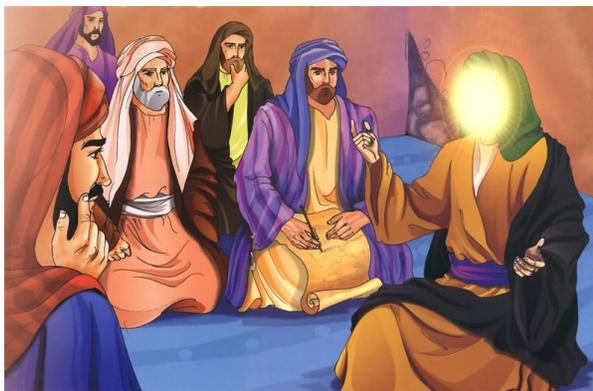
During the time of Imām Ja'far al-Ṣādiq (A), the 'Umayyad rulers became weak and the 'Abbāsids were trying to take power and become the new rulers. As they were busy fighting each other, Imām al-Ṣādiq (A) was left alone and not harassed by them. He took this opportunity to spread knowledge by teaching others.

Imām set up a school in Madīnah where thousands of students came to study subjects like chemistry, medicine, mathematics, theology, Qur'ān and astronomy. He would then send his students to different parts of the Muslim world to teach others.

The Imām loved to see the Muslims educated, especially his Shī'ah, and it made him very sad when he saw Muslims being ignorant.

There were many people who benefited from his knowledge, but did not agree with him. They started their own schools of thought. For example, Anas bin Mālik learnt from the Imām, but his thinking led to the formation of the **Mālikī** school. Similarly, Abū Ḥanīfah, a great Sunnī jurist, studied under Imām al-Ṣādiq (A), but later formed the **Ḥanafī** school. Wāsil bin 'Atā' was yet another person whose ideas about Islamic beliefs differed from the Imām. He was the founder of the **Mu'tazilī** school. It saddened the Imām that Muslims were leaving the true door of guidance and following others who did not understand the true meaning of Islam.

Those Shī'ah who followed the Imām and accepted his teachings came to be known as the **Ja'farī** Muslims.



### IN SUMMARY

1. What is the birth date of Imām Ja'far al-Ṣādiq (A)?
2. What are his titles? Why was he given the title *al-Ṣādiq*?
3. Who are some of the famous people who studied under Imām Ja'far al-Ṣādiq (A)?
4. Why are we known as the *Ja'farī* Muslims?

### DID YOU KNOW?



The 'Umayyad dynasty was overthrown by the 'Abbāsids during the lifetime of Imām Ja'far al-Ṣādiq (A).

When the 'Abbāsids wanted to overthrow the Banū 'Umayyah, they raised the slogan that they were struggling to establish power for "**the chosen one from the family of Muḥammad**". Many people were fooled by them and supported them, but as soon as they came to power, they started harassing and killing the *Ahl al-Bayt* (A) because they were afraid of losing power.

### KEY POINTS



1. Imām Ja'far al-Ṣādiq (A) is our 6th Holy Imām. He was born on the same date as *Rasūl Allāh* (S), but almost 70 years after the *wafāt* of *Rasūl Allāh* (S).
2. He was known as **al-Ṣādiq** (The Truthful One) because he always spoke the truth.
3. He advised his followers to work hard and become educated. He started a school in Madīnah where thousands of students studied.
4. We follow the **Ja'farī** school of Islamic thought, which is named after him.

# THE A'IMMAH (A): IMĀM MŪSĀ AL-KĀZIM (A)

## LEARNING OBJECTIVES



1. An introduction into the life of Imām Mūsā al-Kāzīm (A).
2. Imām taught his followers never to support the unjust oppressors.

## MY NOTES



## IMĀM MŪSĀ AL-KĀZIM (A)

Imām Mūsā al-Kāzīm is our 7th Holy Imām. His titles include **al-Ṣābir** (The Patient One), **al-'Abd al-Ṣāliḥ** (The Pious Servant of Allāh (SWT)), and **al-Amīn** (The Trustworthy), but his most famous title is **al-Kāzīm** (One Who Controls His Anger).

## Key Facts

**Birth date:** 7th *Safar* 128 AH in al-Abwā', just outside Madīnah

**Father:** Imām Ja'far al-Ṣādiq (A)

**Mother:** *Sayyidah* Hamīdah al-Barbariyyah (from North Africa)

**Wafāt :** 25th *Rajab* 186 AH in Baghdad.

Abū Baṣīr, a companion of Imām al-Ṣādiq (A) said that he was with the Imām at al-Abwā' when a messenger came to the Imām to tell him that his wife was about to deliver a baby. The Imām was very pleased and went with the messenger. After some time, he came back happy and announced, "**Allāh has blessed me with a son who is the best of those whom Allāh has made good.**" When Imām Ja'far al-Ṣādiq (A) returned to Madīnah, he held a banquet (*walīmah*) for three days and invited the poor to come and eat.

Imām al-Kāzīm (A) taught his Shī'ah never to support a tyrant or oppressor and never to work for them. He encouraged his Shī'ah to keep away from the evil rulers and kings of the time so that they would not be part of their sinful acts. However, he allowed his Shī'ah to work for the government provided that, by doing so, they were able to help others.

A Shī'ah named Ziyād bin Abī Salamah says he used to work for the Caliph. One day he went to see the Imām. The Imām asked him, "**O Ziyād, why do you work for the (unjust) authorities?**"

Ziyād replied, "**I have a family to look after and I have a skill that they can employ me for. I have no other way of earning a living.**"

Imām said to him, "**O Ziyād, I prefer to fall off a cliff than to work for one of them, except if I can use my position to help a mu'min who is in trouble or free him from imprisonment or pay off his debts.**"

Imām Mūsā al-Kāzīm (A) used to help and feed the poor in Madīnah. He would go out in the night when it was dark and leave food and money for them without them knowing who had helped them.

The 'Abbāsīd caliph Hārūn al-Rashīd felt threatened by the popularity of the Imām. He arrested the Imām in the middle of the night and sent him to a prison in Baghdād, where he had the Imām poisoned.

## ACTIVITY



List the name of the location each of the A'imma (A) are buried in.

## WE SHOULD NOT SUPPORT THE OPPRESSORS

One day the Imām met one of his Shī'ah called Ṣafwān al-Jammāl, who used to rent camels to others. The Imām told Ṣafwān, ***“Everything is good about you except that you rent your camels to the caliph Hārūn!”***

Ṣafwān told the Imām, ***“I am only renting camels to him so he can go for Ḥajj.”***

The Imām asked Ṣafwān, ***“Are you hoping that he will come back safe and sound from Ḥajj so that he can pay you for renting the camels?”***

***“Yes”***, replied Ṣafwān.

Imām al-Kāzīm (A) said, ***“one who wishes safety and health for an oppressor is one of them!”*** 

Ṣafwān realised what he was doing was wrong. He sold all his camels so that the caliph could no longer force him to rent his camels to him. The caliph Hārūn was furious when he learnt that Ṣafwān had sold all his camels. He suspected the Imām must be the reason for this, so his hatred for the Imām increased even further. He ordered his guards to put the Imām in prison and poison him. Imām passed away in the prison of Baghdād. He is buried in the *Kāzimiyyah* area of Baghdād.



### IN SUMMARY



1. Who was the mother of Imām Mūsā al-Kāzīm (A)? Where was she from?
2. What does the title *al-Kāzīm* mean?
3. What did the Imām advise his companion Ṣafwān?
4. How did the Imām die? Where is he buried?

### DID YOU KNOW?



One of the titles of Imām Mūsā al-Kāzīm (A) is ***Bāb al-Ḥawā'ij*** (the door to the fulfilment of wishes).

The other holy personality who shares the same title is Hazrat 'Abbās, son of Imām 'Alī (A).

### KEY POINTS



1. Imām Mūsā al-Kāzīm (A) is our 7th Imām. He was born in the village of al-Abwā' in the outskirts of Madīnah.
2. His mother was a Berber from North Africa.
3. The Imām always helped the poor and the needy. He advised his Shī'ah not to support or work for the unjust rulers and governments unless by doing so, they were able to help others.
4. Imām was imprisoned and poisoned by the caliph Hārūn al-Rashīd. He died in the prison of Baghdād and is buried in *Kāzmayn*.

# THE A'IMMAH (A): IMĀM AL-MAHDĪ (A)

## LEARNING OBJECTIVES



1. *Al-Ghaybah al-Kubrā* of Imām al-Mahdī (A)
2. *Intizār* for Imām al-Mahdī (A)

## MY NOTES



## AL-GHAYBAH AL-KUBRĀ OF IMĀM AL-MAHDĪ (A)

Imām al-Mahdi (A) is our living Imām. He is currently in *ghaybah*, and will only reappear when Allāh (SWT) wills.

### Key Facts

**Birth date:** 15th *Sha'bān* 128 AH in Sāmarrā'

**Father:** Imām Ḥasan al-'Askarī (A)

**Mother:** *Sayyidah* Narjis

***al-Ghaybah al-Sughrā*:** 260 AH - 328 AH

***al-Ghaybah al-Kubrā*:** 328 AH to date

The Imām first went into *ghaybah* when his father passed away. He was five years old at the time. This was the first and shorter of the two *ghaybahs* (***al-Ghaybah al-Sughrā***). During this time, the Imām directly appointed his representatives.

Imām al-Mahdī (A) had four representatives succeeding one another during *al-ghaybah al-ṣughrā*. When the fourth and final representative was about to die, Imām wrote a letter to him telling him that he was now going into a complete *ghaybah* (***al-Ghaybah al-Kubrā***), and would not appoint direct representatives any more.

Imām has advised his Shī'ah to follow those who are learned amongst them for guidance on religious matters. Although the Imām is in *ghaybah*, he too guides us in many ways, just as the sun continues to benefit us even when it is hidden behind clouds.

During the period of Imām's *ghaybah*, it is our responsibility to get to know him, and to prepare for his return.

Waiting for Imām al-Mahdī (A) to return is called ***intizār***. During the time of *intizār*, it is the duty of all the Shī'ah of *Ahl al-Bayt* (A) to work for the good of humanity and be excellent role models for others. It is our responsibility to portray the true values of Islam.

Obedying Allāh (SWT) and keeping away from *ḥarām* are the first duties we have towards showing our loyalty to our Imām. Thereafter, serving humanity and praying for the return of the Imām (A) are also part of our duties to the Imām.

## ACTIVITY



We should remember our Imām all the time, especially on the day of Friday. What actions can we perform on Fridays to show that we care about our Imām and look forward to his reappearance?

## WAITING FOR THE REAPPEARANCE OF IMĀM AL-MAHDĪ (A)

Just as we are doing *intizār* (waiting) for the Imām, he too is doing *intizār* for us.

Some of the titles of the Imām include:

***Al-Muntaẓir*** - The one who everyone is waiting for

***Al-Muntaẓar*** - The one who is waiting (to reappear)

We are waiting for him to return because we want to see justice and peace established on the earth and the removal of unjust suffering. The Imām (A) is waiting for us to show him that we are ready for his return and that we are pious and sincere and not greedy for the world. The Imām will only return when the people are ready to follow him sincerely.

The first people to come to help the Imām when he reappears will be 313. They will be the most pious, learned and courageous people, and will come from different parts of the world. Allāh (SWT) will bring them all together to Makkah when the Imām returns. This number 313 is the same as the number of Muslims who fought on the side of *Rasūl Allāh* (S) in the battle of Badr.



*Rasūl Allāh* (S) said:

***“The Mahdī is from my descendants. He will have a ghaybah during which time there will be a lot of confusion in the world. When he returns, he will bring the treasures of the prophets and will fill the earth with justice and equity after it is filled with injustice and tyranny.”***



### IN SUMMARY



1. When was Imām al-Mahdī (A) born?
2. The Imām has two periods of *ghaybah*. Which ones are they?
3. What does *intizār* mean?
4. What do the titles *al-Muntaẓir* and *al-Muntaẓar* mean?
5. What are our responsibilities during the *ghaybah* of the Imām?
6. What actions can we perform to show that we care for the Imām?

### DID YOU KNOW?



*Du‘ā’ al-Iftitāḥ* is one of the supplications taught to us by Imām al-Mahdī (A).

We recite this *du‘ā’* every night in the holy month of *Ramaḍān*.

### KEY POINTS



1. Imām al-Mahdī (A) went into ***al-Ghaybah al-Ṣuġhrā*** after his father passed away. He was 5 years old at the time. This *ghaybah* lasted 69 years.
2. After this time, the Imām went into ***al-Ghaybah al-Kubrā***. He is still in this *ghaybah* today.
3. The Shī‘ah are waiting for the Imām to reappear and fill the earth with justice and equity.
4. The Imām is also eagerly waiting for his reappearance.